

THE EXPOSITOR

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JOURNAL OF PRACTICAL CHURCH METHODS



Peace!

*So many will not come again,
Though peace has sounded
O'er the troubled earth.
These are they on whom
The hope of better things is built,
Who in the heat of battle, fell,
Pledging their all to future days.
These are they who toiled,
Full knowing that the fruit thereof
Would be the portion of another.
In life's bright dawn
They saw the lights grow dim and die,
Assured that a new kindled flame
Would light the later paths of men,
And in the night that shadowed them,
They smiled.*

—G. A. LEICHLITER

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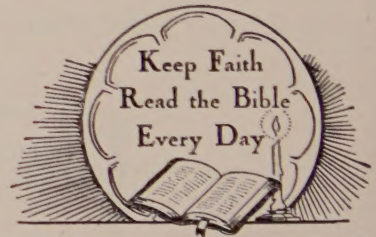
"In the first edition of 'New Guinea Diary' written by George H. Johnson, and published by Angus and Robertson, Ltd., there appear allegations of disloyal conduct by Lutheran missionaries of Australian, British and American nationality in Papua and New Guinea.

"Investigation has proven such allegations . . . are without foundations and the Publishers therefore wish to withdraw and do hereby withdraw and express their regrets for the same . . .

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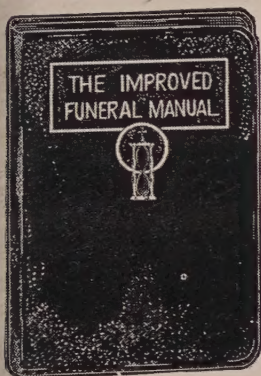
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WHAT OF THE FUTURE OF THE CHRISTIAN CHURCH?

JOHN D. ROCKEFELLER, JR.

NOT many months had elapsed after this World War began before there was presented to our vision a picture so horrible hardly seemed that it could be true.

It appeared that hell had broken loose and at millions of evil spirits had become incarnate in human form and were going about the earth committing atrocities and acts of cruelty beyond belief.

In the face of this awful picture it is not strange that we should ask ourselves the questions: "Has Christianity failed?"

But there is another picture which the war has painted. In it we see millions of men and women who are exemplifying in their daily lives in the most commonplace fashion, unselfishness, generosity, loyalty, self-sacrifice and other characteristics and qualities which command the admiration of the world. Unconsciously these people are reflecting Christ's spirit. Whether they know it or not, their inspiration comes from the God of all good deeds. Yet many of them have no church affiliations, for too often the church seems to them quite apart from their lives, an institution which has little contact with or understanding of their problems, since theirs is fundamentally religion of deeds, not of creeds; expressed in life, not in words.

We turn from this picture with a glow in our hearts and say with renewed faith: "Christianity has not failed; churches may have failed, but not Christianity! For never in the history of the world was Christianity a more vital force in human life than it is today."

In the presence of this great host of noble men and women, who, generally, have not come from the church, although directly or indirectly all have been more or less influenced by it; who, many of them have faced death, have sacrificed their all, we ask, "What of the future of the Christian Church?"

Will these people, after the experience

through which they have passed, find in the church generally as it exists today the recognition, the association, the guidance and the inspiration which they need and have a right to expect? Regretfully we must answer, "No."

For the church has learned too little to speak their language, to think in terms of their environment, to meet their needs.

If this be true, one of two things is inevitable. Either this unorganized spiritual force which is silently dominating millions of lives will not be conserved, or the church must have a new birth if it is to meet this marvelous opportunity and great human need.

Let us picture, for a moment, this reborn church.

It would be the Church of the Living God.

Its terms of admission would be love for God, as He is revealed in Christ and His living spirit, and the vital translation of that love into a Christlike life.

Its atmosphere would be one of warmth, freedom and joy, so sympathetically and distinctly manifest as to attract and win into its fellowship all those who are striving to live useful and worthy lives.

It would pronounce ordinance, ritual, creed, all nonessential for admission into the Kingdom of God or His Church. A life, not a creed, would be the test.

Its object would be to promote applied religion, not theoretical religion.

As its first concern it would encourage Christian living seven days a week, fifty-two weeks a year.

It would be the church of all the people, of everyone who is fighting sin and trying to establish righteousness; the church of the rich and the poor, the wise and the ignorant, the high and the low—a true democracy.

Its ministers would be trained not only in the seminaries but in some form of work-a-day life so that they might acquire a personal

As the Church hopes to meet the needs of mankind the most certain road to accomplishment lies in knowing the lay mind. Here is the mind of a layman who has been and remains prominent in support of and leadership in matters affecting Church welfare. Whether one agrees in detail with the famous philanthropist the unbiased mind will find food for thought in the words of his address before the Protestant Council in New York City, submitted for EXPOSITOR use by FACTS magazine.

knowledge of practical problems. Thus they would live in closer touch with humanity, would better understand and sympathize with human difficulties, and would exert their influence as much in living as in preaching.

Would that I had the power to bring to your minds the vision as it unfolds before me!

I see all denominational emphasis set aside.

I see cooperation, not competition.

In the large cities I see great religious centers, wisely located, adequately equipped, strongly supported, ably led, inspiring their members to participation in all community matters.

In smaller places, instead of half a dozen dying churches, competing with each other, I see one or two strong churches, uniting the Christian life of the town; great economy in plant, in money, in service, in leadership; the money thus saved available for home and foreign mission.

I see the church through its members moulding the thought of the world and leading in all great movements.

I see it literally establishing the Kingdom of God on earth.

Shall some such vision as this be realized?

Upon the answer to that depends in large measure the future of the Christian Church.

We have been considering the demand for a united Christian Church from the point of view of the world's need for Christian leadership. There is another motive, not less compelling, urging the churches on toward that end. It is the necessity for cooperation if the forces of righteousness are to triumph in the eternal warfare against the forces of evil. The forces of evil, united on the common ground of their nefarious interests, are ever ready for aggressive action. While the forces of righteousness, although seeking a common goal, are frequently so preoccupied with their individual interests and petty differences that their attack upon the common foe is too often belated, and not infrequently scattered and ineffective.

Christian men and women must come to see that only by the fullest cooperation and the setting aside of emphasis on nonessentials can the many branches of the Christian Church, standing together on the common ground of Christianity, hope for victory in this great warfare against sin.

When Christ came into the world, He found the church loaded down with ritual and formalism. Every minutest detail of daily life was regulated by religious enactment. In the eyes of the church the most religious man was not he who gave to the poor, who helped the

unfortunate, who was unselfish, meek and lowly, but he who kept most punctiliously every jot and tittle of the law. The *spirit* of religion had been displaced by empty form.

To establish spiritual righteousness in the world, to build up an internal rather than external religion, to emphasize the responsibility of the individual to his Maker, was Christ's mission on earth.

Few and simple were the forms He set or sanctioned, such as baptism and the Lord's Supper, but they were wonderfully beautiful and filled with sacred inspiration.

Baptism is an ordinance of profound symbolic meaning. Christ Himself was baptized. He did not, however, make baptism a condition of church membership.

The Lord's Supper is a sacrament, also rich in symbolic beauty. In this day of materialism far be it from any true follower of Christ to minimize the spiritual value of these symbols rather should they be preserved and guarded.

On the other hand, in the face of the great problems of sin, of evil and of spiritual hunger which confront the world today, can we imagine that were Christ to come to earth again He would regard the observance or non-observance of these and other ordinances as individual beliefs, or the manner in which they are observed, as of sufficient importance to justify controversy among His followers, and their separation into rival factions?

Can we fancy Him giving His approval to such a course, resulting as it does too often in relaxing the warfare against the common enemy, sin, and in causing men to forget their common responsibility, the needy brother?

Let ordinance, creed, ritual, form, Biblical interpretation, theology, all be used to enrich worship, and to bring the believer into a fuller understanding of Him Whom we worship, as each individual or separate church may find them helpful toward that end. But God forbid that they should ever, any of them, divert attention from or be regarded as a substitute for that personal, spiritual relation between the soul and its God which is the essence of true religion.

God forbid that they should be allowed to cause divisions among the followers of Christ or be set up as barriers at the door of any branch of the Church of the Living God.

What the world craves today is a more spiritual and less formal religion. To the man or woman facing death, great conflict, the big problems of human life, the forms of religion are of minor concern, while the spirit

(Continued on page 306)

N THE Navy's urgent need for Chaplains it has had recourse to an unprecedented method of emphasizing that need and appealing to the Ministry. All over the country, in every Naval District, working in conjunction with Officer Procurement Offices, there are Chaplains, meeting with groups of ministers, giving personal interviews, and in every possible way presenting the facts and making the plea.

I had 21 months duty aboard the aircraft carrier, USS ESSEX, during which time we were in 13 separate combat engagements, seven of which were counted as "major," but none of which were "minor" in terms of the loss of pilots and aircrewmembers.

On my return a few months ago, I asked duty in the Chaplain Procurement Program was being planned. I felt keenly the need of the men, whether ashore, in the States, or afloat in the combat areas. I had experienced so deeply the enriching nature of this ministry. I was also aware of the strategic opportunity offered the Church in its present ministry, and for its future strength, if it would only commit itself, without restraint and without measure, to this wide-open mission.

The need of the men in service is obvious. They are separated from their homes, with all that that separation implies. They are away from their mothers and fathers, wives and children, intimate companions, from their churches and pastors, in short from all those human relationships which we take so much for granted but which are such a great source of strength and comfort and encouragement in times of any stress, confusion, danger, loneliness, and temptation. Not only so, but they are separated from those dependable and strengthening relationships at the ages when they are most needed. (The great mass of service men are boys between 17 and their early 30's.) In addition, this separation is all the more significant because these boys are subjected to circumstances of the greatest stress, physical, nervous, spiritual, to circumstances of confusion, danger, loneliness. In these circumstances every temptation gains increased power.

There is another circumstance which emphasizes the need of these lads which comes as a surprising realization to most people—that is the tragedy of death which comes to them during this separation from their homes and

loved ones. I do not know how many times ministers, qualified in every way for the Chaplaincy, have said something like this, "Now, when the casualty reports will be increasing, I feel that it is my duty to stick by my people and give them what comfort I can when the news of death comes." Often the minister is surprised, in some cases, almost offended, when I remind him of the obvious fact that the lads in service receive about 4 or 5 times the amount of tragic news from home, death of mother, father, brother, sister, wife, child, as those at home receive from men in the service, and when they receive that news they are away from all that home and friends mean at such a time.

As you may guess, it is the Chaplain who is the personal medium

through whom this news of tragedy passes. There may be times when the ship is cut off from all communication for 30, 40 days or more, no mail or dispatches either leaving the ship or arriving. When the ship reaches a port, radio communications and mail are open. Never think that the morale building qualities of mail from home can be exaggerated. But with the mail and with the dispatches come not only the good news, the news of marriages and births, but also the indiscriminately scattered word of death.

On one such occasion for more than two days I uninterruptedly gave the word of death to those boys and men until every one had the word of tragedy from the Chaplain "with such comfort," as the minister would say, as he could give. At such times the Chaplain must have a clear eye and a steady voice and the strengthening word. But there is no good way to tell bad news. It would be a calloused spirit not to feel itself bending and sore under such an accumulated burden of sorrow. In between, the men for whom I would send to tell them of death, there would come the lads with their letters, some containing messages thoughtlessly, foolishly, needlessly written; other letters necessarily telling of things gone wrong at home.

When I thought, cowardly enough, that I had reached the end of my resources came this lad. (He must have lied about his age. He didn't look a day over sixteen.) His face was as long as a horse's face could ever be and marked with every burden ten jobs could ever have borne. He stood before me mutely with a letter, handing it to me to read.

Padre

CHAPLAIN A. J. McKELWAY, U. S. Navy

"Now has come," I thought, "the worst of all the news."

"Sit down, son," I said, "tell me what's the trouble."

He said, "I want you to read this letter."

"Yes," I replied, "I shall if you want me to, but you tell me what the trouble is."

"I want you to read this letter," he repeated, "and tell me if you think my girl still loves me."

With solemn face and demeanor but with a heart singing thanks, I assumed the roll of Chaplain Dorothy Dix. No matter what I thought or said. Oblivious then to the fact of any other trouble in the world, this lad, I think, must still wonder at the absorbed intensity with which I entered with him into this most urgent affair of the heart.

Then back to the messages of death, thanking God I was there to try to share the burden, glad that in such an accumulation of sorrow I had been intrusted to those lads with such a ministry that though sorrow had come they might not sorrow as "those that are without hope."

Since the intensely personal ministry of the Chaplain comprises some eighty per cent of his whole work, I shall not apologize for further indicating what type of work it is.

The Chaplain never has to seek for personal contacts. He will be more apt to find it necessary to place some easily overcome procedure in the way so that those who need him most will "screen" themselves on through.

There is no conceivable situation that a sailor cannot get himself into. There is a seemingly infinite variety of inconceivable situations that he does get into. In as many cases as the Chaplain can handle, when the lads have dug themselves in so deeply that they find themselves helpless to get out, they will come to the Chaplain.

As the Chaplain walks about the ship there is no group nor individual who will not welcome him for a chat or a "bull session." Sooner or later, religion will be the topic because that's the reason they want to talk to the Chaplain. The further away from home they are the more they want to talk about religion. And there are so many of them so far from home.

They come to the Chaplain about everything. I remember another lad having a letter. This one I did not have to read, but as the lad glanced at it in my presence he said, "Chaplain, my wife" (He had been married just a week before the ship sailed.) "says for you to read Deuteronomy 24:5 and what about it."

Turning to that passage, I read:

"When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he shall be free home one year and shall cheer his wife whom he hath taken."

I told the lad I would take it up with the Executive Officer. The Executive Officer agreed that this man "had something" but that he was afraid he could not act on the reference until the Articles For the Government of the Navy had been amended to conform.

There is no ministry comparable to the Chaplaincy in this area of personal relationships, relationships built and strengthened around the fact that the Chaplain represents the Christian ministry. Ten years of the average pastorate will not equal one year of wartime service as a Chaplain in the concentrated "clinical" experience in personal relationships involving every conceivable human situation. Simply from the point of view of the pastoral ministry in meeting an emergency need now, and equipping himself with a broad knowledge and deeper understanding of the needs of men, I cannot see how any minister qualified can afford to withhold his ministry from this critical need and wide-open opportunity.

The personal ministry is the greatest but not all. You have heard from many sources of the eager response of men, especially in combat areas, to the formal religious services. You will not have the opportunity for the meticulous preparation of the sermon (in which the preacher too often finds more satisfaction than the people) for you cannot have that much time away from your men. But you have the invigorating propulsion of urgency, such as you experience but rarely, if ever, in a usual pastorate, as you face those men, whose spirits are so discernibly hungry for the good word of God in Christ.

And you will have a new sense of what a prayer meeting can be when men gather prior to a known impending battle for you to lead them. The experience on our ship was not that the men came to these prayers to be urged to deeds of slaughter and hate. That is not their need. Nor did they come to plead special immunity from the violence and hurt and death of battle. But they came, waiting for the Chaplain's ministry to lead them through prayer to renewed faith, and courage, and endurance, and through that faith to the sources for life or death to be found in Him who gave the promise that "As Thy day, shall Thy strength be."

(Continued on page 305)

The Pastor's Devotional Life

F. H. SPLIES

THE writer has at times indulged in directing the sermonic telescope at the devotional life of his parishioners and desired what he saw there, or what he saw lacking. What was lacking in personal knowledge of the devotional life of church members was able to supply from the writings of other preachers. And so the sermon was preached on the devotional life of church members. And the congregation sat quietly to hear what the preacher had to say about what he saw or didn't see when the parishioner had entered into his own closet, and when he had shut the door, and prayed to his Father which is in secret. Yea, verily, the sermonic telescope is a wonderful instrument when wielded by a man behind the pulpit. What when the subject is "the pastor's devotional life?"

Would it be amiss, my brethren, for one occasion to have some member from the pews look through the same telescope and tell what was revealed of the pastor's devotional life? Would we as a body sit as quietly and listen attentively to such a discourse or paper? How much do our congregations know of our devotional life? Would we listen as charitably to a public declaration of what they saw or what they saw lacking? Methinks I see some fidgeting among the men of the cloth.

We are a privileged class, or shall we say a sheltered class. By the tokens that we are enabled to judge the health and strength of the devotional life of the man in the pew, by those same tokens does he take the measure of his pastor—and yet says little, even though his is far the greater gain or loss by this strength or lack in his pastor's devotional life. For it is from the fruits of the pastor's devotional life that the membership partakes in the various services of the church. Preachers have as a class borne their share of criticisms portraying the failings of the Christian church, but it is a question whether they as a class have not sinned more than they have been sinned against.

After all the fiery denunciations that have descended upon the heads of the men and women in the pews for their weaknesses, their failings, their indifferences, their yielding to the pressure of the world that they live in, their emerging of spiritual interests under material interests, their giving of first place to the king-

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dom of this world instead of to the Kingdom of God, their preference of the Sunday paper to the Sunday sermon, their yielding of the spiritual interests to the physical interests, the reaching for bread instead of the Bread of life, their looking to the temporal to the disregard of their eternal well-being—after all these accusations and denunciations in placing the blame for the present condition of the Christian church as a power for good in the world, how many times has the finger been pointed at the preacher, saying, "Thou art the man?" And yet there is truth in the saying, as is the King so is the Kingdom, or as is the Priest so are the People.

It has been one of the delights of the minister's calling to think of himself not only as being blessed but as being a blessing. Not only himself to drink of the refreshing stream but to be the channel through which that life giving water is directed to the lives of others. The fact is well known that the channel through which a stream flows does have something to do with the flow of the water and the character of the water. We ought as ministers to be ready to claim not only the honor of being channels but also the responsibility.

That money would be well spent if a part of those billions to be spent for public projects and for public welfare following the war could be set aside for the deepening of the channels for spiritual blessing. And in view of the subject under consideration would there be a better place to start this dredging and deepening and widening than in the pastor's study?

There are few of us who have not many times bemoaned this very thing, that so much is thrown into the channel of the pastor's study that has slowed up the flow of spirituality. Many have in frankness discarded the old name "study" and speak of the same place as "an office", and such it is. There is the office secretary taking dictations, or the pastor himself bent over the typewriter or the mimeograph. There is the calendar of appointments for morning, afternoon and evening: broadcasts, business calls, sick calls, luncheon addresses, society meetings, funerals, pastoral calls and previews to moving picture shows. Then there is the telephone, the door bell and the bill collector.

Whatever else may be demanded, there are the usual two or more services a week that call for something in the way of a sermon. Bread,

long known as the staff of life, was once set upon the table after a somewhat laborious process of mixing and kneading and raising and baking in the family kitchen. Not so today. So has it come to pass also in the pastor's study. That sermon loaf of the Bread of life must be ready by Sunday morning, but alas, there is no time to prepare it after that old process of preparing it, of kneading down the thoughts, then allowing hours of prayer to raise it, and then from the oven of a heart afire with God's flame to set it warm before the waiting people. It was to these people gathered there on Sunday as the savory aroma of bread fresh from the oven in mother's kitchen. They came with desire and went away satisfied and nourished.

But such loaves are not brought always out of the pastor's study today. Many sermons have had to be brought out as quick bread, some soggy, some with large holes, most of it not raised enough, some of it sour, much of it half-baked, and the people have eaten, and some have gone away with spiritual indigestion.

What a blessing to the nation if the channel running through the pastor's study could be dredged out, and much if not all that has found its way into that channel could be thrown out, to deepen that channel for the things of the spirit. Much has been allowed to clog the stream before it reached the pastor's study, in the things thrown into the pastor's life, and much has been permitted by the pastor himself in the study.

Our preacher's magazines are filled with suggestions on how to get folks to the water, or how to deliver the water in the churches. Whether according to the tastes of some individual influential, or in cups to suit the tastes of the majority; whether in marble fountains or in double sealed and fancy labelled containers, whether under colored lights to delight the eye, or under the pressure of the orator's skill. Much has been discovered and passed on in the way of new suggestions for church work and for church services. So much that in some cases the pastor is in danger of allowing the channel of his own life in the study to be filled with the mechanics of a modern water system, holding back the flow of the water itself, which was ready to flow into the parched valley before him if only the channel in his own life were dredged out and deepened.

The pastor's devotional life is the channel through which the soul-refreshing waters of spiritual life flow for his congregation.

They may be delighted with what flows through the pastor's social life. He may be a good mixer; the life of any social gathering.

He may minister to the spirit of good fellowship. They may be charmed with the stream that flows through his keen intellect, and carried away on the waves of his oratory. They may be thrilled and swayed to and fro on the waves of his dramatic genius. They may drink of his emotional springs, the fountains of his sparkling wit and humor. Or they may sit through an electric storm of a midsummer downpour with its flashings of lightning and thunderings of power. But it is from the waters that flow from a pastor's deep devotional life that men and women have their deepest thirst for God quenched and are refreshed in the spiritual life. "To the pastor men come to drink as to a spring. When he writes a sermon he has to go down into the fountains of his heart, and there should, therefore, be in him an abundant spiritual life," wrote a pulp giant of a former day.

It has often been observed that the painter's house is most in need of paint, or that the door-bell of the electrician's house is usually out of order. Whatever the explanation, it might also define the failings of the pastor. In ministering to others his own needs are neglected. There is a devotional life, but not too often it is to be compared with the case of a devoted mother in the home. She cooks and bakes but with an eye not to her own needs but to the likes and dislikes of her family. There is prayer in the pastor's life — but how much of it is of the nature of a drinking deeply of the spiritual waters to satisfy personal soul thirst? There is the reading of Scripture but usually with an eye to next Sunday's sermon. There is study of the Scriptures, there is meditation on God's Word, but usually with an ear to hear the message for our people. The pastor has constantly to remind himself that he too is a child of God, and has need of coming away from the multitudes and from the pressure of his daily tasks to be alone with his Heavenly Father. As Moses of old, he is privileged to come before men with the message of God, but as Moses also it should be with the glory of God on his face, as one who has lingered in the presence of God.

A Prayer

Father of us all, we rejoice that Thou hast called us into fellowship with Christ. Enable us by Thy grace to demonstrate through the Church that we are allies of the Truth as it is in Him. In His name we pray. Amen.

Food is necessary for the body, mind, and heart. Many who pay willingly for food for the body expect food for the mind and heart without cost or effort.

THE RURAL CHURCH

EDW. W. SCHRAMM

NUMEROUS statements in the religious press and at religious assemblies indicate a new awareness on the part of church leaders of the significance of rural life for the church as an institution."—Benson Y. Landis. To this statement, made by the Executive Secretary, Committee on Town and Country of the Home Missions Council of N.A. and the Federal Council of Churches, all of us can readily subscribe. For the first time in its history the American Lutheran Church held in 1944 a Town and Country Church Clinic. I notice this same tendency to stress the rural church and its needs in other bodies and in the church papers of these bodies.

All of this proves that doubtless each one of us has been giving the rural church at least a measure of thought and study. Perhaps you then have done exactly what I have done: gone to the library and gotten an armful of books on the subject of the rural church and rural society, such books as

Mark A. Dawber: *Rebuilding Rural America*. Friendship Press, 1937.

J. H. Kolb and E. de S. Brunner: *A Study of Rural Society*. Houghton Mifflin Co., 1935.

Edmund de S. Brunner and J. H. Kolb: *Rural Social Trends*. McGraw-Hill Book Co., 1933.

Arthur E. Morgan: *The Small Community*. Harper, 1942.

Or perhaps you have read and reread an excellent little brochure, written by Dr. A. D. Mattson, of Augustana Theological Seminary, and published by the Augustana Book Concern (1944) entitled, "A Study of Mid-West Rural Churches of the Lutheran Augustana Synod." I shall present my findings under two heads—

1. *Facts and figures about the rural church*
2. *Findings concerning the rural church.*

I

Most of the facts and figures which we shall see concerning the rural church were taken from Kolb and Brunner's book, "A Study of Rural Society," published in 1935. Although the situation has changed somewhat since then, the following statistics and appraisals are in the main still substantially correct.

With the single exception of the school, the rural church outranks all other types of rural social organizations combined in point of number of units, total amount of income and capi-

tal invested, number of people employed, population enlisted, and attendance secured. While on this subject of comparing the rural church with other social organizations we might add that these authorities characterize the rural church as "the most conservative of all rural organizations except local government." (p. 488) It is important to keep this consideration in mind for it helps to explain several facts about the rural church, such as its slowness to adapt itself to changing social and economic conditions and the loyalty which its members have to it even though they move from their farm homes.

In the average rural church in America there are 98 members. Membership in the average Roman Catholic rural church is about twice that figure. Membership in Negro rural churches is about one-half the membership of white rural churches; rural Protestant churches are just below the national average in point of membership.

One-fifth of the members were classed as inactive when a 1933 survey was made and one-eighth of the members no longer lived in the community but still retained membership and contributed. Although the average membership for all rural churches was 98, the average *village* membership in 1930 was 155, and the average *open country* had 82 members.

In point of church attendance a decrease is to be noted. In 140 communities the population increased 23,500 between 1924 and 1930, but total monthly church attendance decreased 10,045. The average person went to church nine times in 1930 for every ten attendances in 1924.

Pastoral Services

One is continually impressed with the contrast between village churches (population 2,500 or less) and open country churches as he reads statistical studies of the rural churches. The contrast is quite apparent when it comes to the pastoral services enjoyed by rural churches. Seven-tenths of open country churches have non-resident pastors; only one-fifth of village churches have non-resident pastors. Less than one-tenth of open country churches and nearly two-fifths of village churches have full-time resident clergy.

To this it should be added that seven-eighths of the village churches have at least one service a Sunday and two-fifths of the country churches

have at least one service each Sunday—this is a gain over the situation prior to 1930, due largely to the automobile. Nevertheless, as already indicated, church attendance is decreasing.

Sunday Schools

Statistics show that 92 per cent of the village churches and 86 per cent of the open country churches have Sunday schools, with an average enrollment of 127 students and 66 students, respectively. These enrollment figures include the teachers and officers. About one-eighth of the enrollment are teachers or officers. On any given Sunday about two-thirds of the enrollment is present in Sunday school.

So far as introducing modern religious educational techniques is concerned, the authorities whom I have consulted maintain that the daily vacation Bible school is the only advance made in educational procedure in recent years. Vacation Bible schools are held in one-fifth of the rural churches of the land. At the same time, the amount of week-day religious instruction was halved between 1924 and 1930.

The Church and the Community

How community-minded are our rural churches? About two-thirds of the rural churches announce community events from the pulpit or in their parish bulletins. Investigation made in 1930 showed that more than one-fifth of the churches had made a survey of the social needs of the community within the preceding two years.

About 70 per cent of all rural churches have an average of two and one-half subsidiary organizations — chiefly women's and young people's groups, but also some men's organizations and a few boys' and girls' clubs.

Type of Leadership

More than two-thirds of the village ministers have a college or seminary degree, or both; but in the country more than half the Protestant clergy lack both. Nine-tenths of the Roman Catholic clergy have both college and seminary training; educational standards of Lutheran clergy serving in rural areas are higher than those of Protestantism generally.

The average length of tenure of a rural pastor is less than three years.

The average salary of the rural clergy (1930) is \$1600 for Protestant resident village ministers and \$1000 for non-residents. In most cases free use of a house is also provided. About one-fourth of the Protestant rural clergy work part time at another occupation.

Nearly three-fifths of village clergy are over 45 years of age; one-tenth are over 65 years old.

Rural Church Giving

The total per capita contributions of village church members in 1930 was \$16.38; in open country churches, \$8.57. Average value of village church property, \$16,000; open country church property, \$4,000.

Summary

Kolb and Brünner give this summary of the analysis of the rural church:

"This analysis has shown that the rural church, especially in the open country, and in the village as well, is a small, poorly financed organization, existing under the leadership of a minister who perhaps fails to rise to a desired standard of professional training, and who more often than not, must divide his service among several congregations. Its program is usually highly stereotyped, and there is evidence that its hold upon its constituency is slowly diminishing. It is too small to afford better service, and it is difficult to improve the situation without better leadership. Its smallness arises in part from a multiplicity of units, a situation arising out of an administrative policy created before the advent of modern transportation facilities, and out of historical doctrinal differences which have perpetuated themselves in about two score major and more than 150 minor denominations. These are the things, which, sociologically speaking, hold the ministry and the churches on the horns of a very difficult dilemma.

"The operation of traditional, sentimental loyalty to a particular church counteracts somewhat the changing material and physical conditions tending to bring about the abandonment of churches, particularly in the open country. The church is by nature conservative, the great repository of tradition, slow to change or recognize what is called modernity, so that individual churches are less ready to adapt themselves to change or die more slowly than other social institutions. But fundamentally the church is closely intertwined with the community: it is therefore important to analyze the relations of rural churches with their communities and with one another." (pp. 47-48)

To this analysis, made by expert sociologists, we want to add what these same sociologists list as the five trends which are prominent regarding the rural church. They cite the following:

1. There is an increasing proportion of village church memberships resident in the open country. On the other hand, there are a smaller number of country churches and country memberships.

2. Rural churches, considering village and open country together, are somewhat fewer in number

er, though larger in membership; but a small proportion of the population is represented in the membership.

3. The leadership and programs of work, while different in detail, give little evidence of changing attitudes.

4. Buildings are improving, while budgets arranged on a per capita membership basis have become practically stationary, at least up to 1931; the uses to which contributions are put, however, show a significant change.

5. Adjustments involving more co-operation are apparent; yet evidence of competition exists.

We proceed now to the second part of our paper:

I. Findings Concerning the Rural Church

What recommendations come from those who have made a study of the rural church and who know both its strength and its weakness, both its past history and its present status?

Four sets of findings agree in general scope and trend; they confirm one another, and from them we have compiled a list of findings which we feel might well receive more thought and discussion.

1. The rural Church is of primary importance. It is a mistake to look upon the city church as of relatively greater importance. The city depends for its continuance and growth upon a steady influx of new blood from rural areas, so also does the city Church.

2. The whole constituency of the Church should be enlightened as to the primary importance of the rural Church. Proper literature and tracts should be provided for the study of our rural Churches and as a means of promoting their progress. Church publications should frequently present rural church work.

3. Rogate Sunday should be regarded throughout the whole Church as "Rural Church Sunday."

4. The importance of the rural Church needs to be strongly stressed in theological seminaries. More attention should be given to rural sociology in the seminary courses in order to help rural pastors understand rural psychology and life.

5. Conferences and clinics should be held by rural pastors to study and plan for aggressive evangelistic work in rural areas. Full information should be given rural pastors concerning rural leadership training courses in agricultural colleges. Congregations should be urged to make it possible for their pastors to attend these training courses.

6. Every rural Church should regard it as an essential preliminary to all planning to make a

careful religious census and survey of the community in which it is located.

7. The rural Church should regard its mission and ministry as extending to the community as a whole, rather than only to people of certain national or denominational heritage. To accompany this, the local Church should give careful consideration to publicity; its name, and its influence in the community so there will be no provincialism revealed.

8. The rural Church should plan to influence the social and economic life of the community. It should recognize its responsibility, to a greater degree than it has done in the past, to the economically disadvantaged in the rural community. To this end the rural Church should cooperate with constructive rural organizations and agencies.

9. Rural Churches should be made as attractive as possible in surroundings; buildings modernized in structure and equipment. The Church must make use of available facilities, e.g., electricity, gas, central heating, etc., to make its service more effective.

10. The rural Church must identify itself, from the Christian standpoint, with all phases of rural life and rural problems, if it is to survive. The rural Church may through its Christian influence remain the strongest community unit. It should use this opportunity as a trust from God.

11. The rural Church should be cognizant of its obligation to the city Church and the city Church should be made aware of its responsibility to the rural Church. This mutual recognition includes willing transfer of non-resident members and an understanding of mutual problems and accomplishments.

12. The rural Church should be aware of its responsibility in these days of mergers and realignment which cause some dissolution of congregations, to make sure that in these processes every member maintains an active contact with the Church.

13. The rural Church should take under careful advisement duplicated effort and wasteful competition. Smaller churches should combine for effective work.

14. The rural Church should develop its parish education program, provide facilities for its Sunday school; use visual aids, maintain week-day facilities for its Sunday school; use visual aids, maintain week-day religious classes, wherever possible, and extend its missionary program so as to seek the children not enrolled in Sunday school.

15. The rural Church youth groups and the

(Continued on page 304)

The Editor's Columns



Post-War Pulpit

HIS sister wrote from Texas, "For a long time we all tried to find comfort in the belief that the Germans were good to their prisoners, but I am afraid that idea has been completely done away with. I just hope Dudley did not have to suffer too long at their hands."

That was as long ago as mid-April. Today we know more than we did then. "Dud," clean and noble soul, a Bomber-pilot, her brother, was reported "Missing in action," "Wounded in a German prison camp," "Dead of his wounds," and thousands of us shudder and grow sick at heart when we think of dear ones captured by enemy fiends.

Recalling hellish propaganda stories of German atrocity, doled out to us during the first World War, sober Americans doubted the more recent reports of bestial barbarities perpetrated upon POW's by German camp officials, as too inhuman for the mind of enlightened man to conceive. But the increasingly frequent appearance of well authenticated photographs, blood-chilling movie records and reliable radio reports leave too little room for any honest or abiding doubt.

Members of Congress, delegates from the British Parliament, Newspaper men, the U. S. High Command in Germany and the American fighting-man himself, tell the same, fearful, gruesome tale of what their own eyes have beheld in German prisons—a commentary upon contemporary German thought and action so dehumanized and revolting as to be unprintable in its barbaric detail.

Thousands upon thousands of Americans, like Joyce, are thinking today as they never thought before, for it was from German camps the last word of dear ones came. For many it is the beaten, starved, mutilated charred bodies of loved ones left in German war-camp charnel houses which were found. For more thousands, there can never be that much. Not even the German can doubt the evidence.

That such violent malignity could rise from the same soil which produced a Beethoven, a Goethe, a Luther, a Gutenberg, a Hallelujah

Chorus or any one of a host of other beneficent contributions to the beauty, the joy, the peace of the soul of the world's generations of Time would be hard to fathom were it not for what we know of the Nazi ideology.

When an individual or a people substitute "Kill, Kill, Kill!" for the commandment and a "Mein Kampf" for the Sermon on the Mount, one need look no farther for the answer.

What has happened has happened. The evidence is in, though sentence has not been pronounced. The mind of man, shorn of its spiritual anchorage is wholly evil. The world shall never forget the depths of depravity to which the German hordes have shown it is possible for human beings to descend. Our share in the guilt eternally fixed upon the very name of Germany, for having permitted this generation to out-dark the Dark Ages is not small. Had we struck at the first hiss of the monster we would not be looking upon "row on row" of violated corpses of American prisoners of Nazi camps, today.

Where a nation turns its back upon God and makes Mars its deity death and destruction must follow, as the night the day.

That is something for a minister to think on. Our increasing corruption in every phase of life, educational, economic, social, industrial, spiritual, looks away from the spiritual and down the road that has led to the destruction of Germany.

It is the Christian ministers' duty to raise high the Cross, for it *can* happen here—and will—unless Christianity be made more a Word and less a word.

Just As Different

THERE is a clipping lying on my desk which has this sentence: "Remember that you are just as different from others as they are from you!"

The writer of the item seems to think that all human problems will be solved if we live and work more closely together, building common understanding. On the surface the

much in the idea. Better understanding, if ch understanding be mutual and honest, will far toward relieving much of the hatred and misery in the world.

But it must be mutual and honest. One-sided understanding never solves human problems. Response must be had from both sides. Sometimes one person is at fault, more often is both.

Yet there are times when it is well to be different from others. Recall many relationships of Jesus. The condemnation of the Pharisees, for example, evokes many pictures of justice. Others may be recalled almost at will. In such cases the glory of Jesus was that He was different.

There is a measure of difference in every Christian soul. Certainly the Christian is to be different from the world, the flesh and the devil. Yes, there are times when being different should be changed, such as when sinful habits and desires control us; but there are other times when we should be different, as when the Spirit of Jesus lives and moves and as His being in us.—*W. R. Siegart.*

Things That Belong

*"The shouting and the tumult dies;
The captains and the kings depart:
Still stands Thine ancient sacrifice—
An humble and a contrite heart."*

THE sun comes shining through and lights go on again all over the world. Cattle browse over bomb-pocked fields and the lark raises his voice at far heights but recently owned by plane and flak. Long shut prison doors hang idly ajar. Guns are stacked over Europe while flame-throwers cool their consuming lungs. Victory rears itself out of an abominate rubble pile which was once a great German nation. Were it not for the damming of torrents of innocent blood, how little to exult in does the picture of a broken and destroyed nation give.

Victory has been won, but Peace? The machines of war can blast out Victory but it is for the heart of the victor to set the Peace. There are so many and varied prerequisites to a full-limbed Peace—economic, industrial, political, financial, and especially spiritual, all of which have literally been shot to hell these wayward years, that no one with a single gray cell to call his own can cry "Peace, Peace," for there is no Peace.

We ration beef and sugar, gasoline and shoes. We place priorities upon travel and refrigerators. We congeal the soft, quiet flow

of the currents of Peace until its sluggishness startles even us and we assemble representatives of the nations of the world under one roof in the hope of salvaging at least a battered remnant of a blessed Peace from out the battered shambles left by the war. With traditions and backgrounds, policies and purposes, principles and practices as far apart as the poles, each nation bent upon the realization of its individual ambitions, plays at the recovery of Peace as at a game of Chess on an international scale, and significantly, discards the Bishops before the opening move. This move can't be made for it would mean loss of a Castle. That move would jeopardize a Knight. The Pawns are there for slaughter. Stalemate may save the game.

We know how it is with inter-denominational Peace and concord. How the sectarian bristles come erect along our exclusive spines at the mere thought of junking our separate "isms" in the interest of a unified Christian front. We should understand the hazards of the San Francisco course.

Pastor Niemoeller, released after eight years of German internment, as his first public utterance, emphasized a fact upon which THE EXPOSITOR has frequently gone vocal. Our world-wide hope for the future lies wholly in the unhampered influences of Christianity—not creed, not symbolism, not denominationalism—but revived and applied Christianity.

Just how significant is the absence of able clergymen in the San Francisco picture? When publication editors were conducted through Nazi atrocity camps why was there no representative of the Religious Press? There is a long list of able ministerial names, names to be conjured with in matters involving Peace, but totally and peculiarly absent in official chambers of council on War and on Peace. Peculiarly absent, in that that Peace "which passeth human knowing" has been their life work.

Stamping, "In God We Trust" on our coins is rather flabby hypocrisy if it ends there. If He be ignored in our plans for Peace there can be no Peace. He can still look upon a city and weep over it because it knows not the things which belong unto its peace, and probably does.

Do you light the Way?



A PRAYER

*Teach us, O God, that thy ways are true.
Enable us to walk in the path marked out for
us by Christ, trusting Him to lead us aright.
Amen.*

THE CHURCH AT WORK.



Books on Evangelism

In preparation for the Centennial Evangelistic Crusade, the Southern Baptist Convention lists the following books for study and inspiration, preparatory to organizing plans for local campaigns:

Evangelism Today, *Zwemer*.
Fishing for Men, *Ellis*.
Romance of Evangelism, *Leavell*.
Evangelism in the New Age, *DeBlois*.
Soul Winning Doctrines, *Turner*.
The Unchangeable Light, *Latourette*.
A quest for Souls, *Truett*.
God's Great Soul Winners, *Basil Miller*.
Evangelism for Today, *Cartright*.
Evangelism in the Home Church, *Blackwood*.

The Heart of a Man

There's a man that I know, and he lives near you,

In a town called Everywhere.
You might not think he's a man from his hat
Or the clothes he may chance to wear,
But under the jacket with many a patch
Is a heart more precious than gold—
The heart of a man 'neath the coat of a boy,
A man who is twelve years old.

We never may know what the future will make
Of the boys that we carelessly meet,
For many a statesman is now at school
And presidents play in the street.
The hand that is busy with playthings now,
The reins of power will hold;
So I take off my hat and gladly salute
This man who is twelve years old.

—Maurice Smiley, *The Christian Advocate*,
May 3, 1945.

Co-operation in Sunday School Planning

"We held a teachers' meeting recently," writes a Wisconsin worker, "that was a change and has put new life into our work. We have a Church of 400 members in an average community of 8,000 to 10,000 residents, with a number of denominational Churches. The attendance at Sunday School has been static for several years, with some decreases, and even the teachers have lost interest. Several of us sent notes home with the children, suggesting that parents come to a meeting at one of our homes, prepared to make suggestions about the Sunday School, based on children's comments, and their own ideas of what the Sunday School should and could accomplish. We provided a hot drink and doughnuts.

"The parents came, and while not all of them had written suggestions, many of them did. Others had verbal suggestions, and we had a two hour discussion that really stirred us all up, not only as to needs, but some things we could do immediately, without additional equipment or personnel. We closed the session with a firm conviction that parents had something really worthwhile to contribute to the running of a Sunday School. We set a day two weeks ahead for a similar meeting where the full staff of the Sunday School would be present, and as many parents as our joint reawakening could pry loose from their weekly routine.

"The pastor knew about the plan, but being a real leader, he was willing to remain in the background, advising us when asked to do so but not *taking over* the meetings. We wanted to do this ourselves, and the pastor was willing. The result is that we have four new teachers gleaned from the parent-section of the group attending the second meeting, three women and one man, all had had teaching experience, we

qualified to carry on constructive work, but just *irrelevant* because they did not feel they were needed.

"We have worked out a definite set of goals that we expect to accomplish in the coming year, beginning with Sunday School week in September, 1945, and carrying through Children's Day, 1946. We have worked out the plan since our first meeting in January of this year, listing definitely the goals for each session, and each class; how the assembly at the beginning and the close of the study period is to be handled; what special days are to be observed, and how we shall observe them, and how long the preparation will take.

"We have made a list of equipment needed, through joint suggestions of parents and teachers, and a budget has been worked out to acquire the equipment, and this budget will be presented to the governing body of our church, and we expect that it will be included in the general budget being prepared for the church as a unit. We have undertaken to supply one-third of the budget ourselves, parents and teachers, by forming a 'Dollar-in-Club' where each person taking part in the meetings deposits a dollar a month, plus any money we earn on the side for the purpose. Two groups have had paper and waste-fat drives, depositing the money in the treasury for equipment. Boy Scouts, Girl Scouts, and the Young People's Society have taken up the plan with zest, and we feel that we shall have the support of the entire membership by September."—J. D. L.

Golden Wedding Anniversaries

The following ceremony, written by Dr. Tucker, Honolulu, and published in *THE EXPOSITOR* in 1917, was re-written in past tense to re-state vows made 50 years earlier by the parents of an Indiana pastor at the Golden Wedding ceremony—

"Dearly beloved, as were gathered in the sight of God and in the presence of a goodly company of Christian men, women and children, fifty years ago today, to solemnize the entrance of this man and this woman (give names) into the holy estate of marriage, which was ordained by our Heavenly Father to lead His children into the mystery of His eternal home, and to give them a foretaste of its joys; which is so is the fountain head of the Christian family; the bulwark of the free state, and the hope of perfected mankind, and is, therefore, not to be entered into unadvisedly or lightly, but reverently in the fear and love of God, and with solicitude for the welfare of the

human race,—so today we present ourselves again in the presence of God, in this holy sanctuary to re-state those early vows before this assembly of Christian witnesses, and to re-dedicate ourselves anew to the service of Almighty God, and His Holy Will, through the love, guidance, and teaching of the Holy Spirit.

"Into this supreme relationship came these two (names) to be made one by pledging each to the other in love, respect, and esteem, before a duly ordained minister of God representing the welfare of society, pledging their troth each to the other, by exchanging this vow.

"I, (repeat vow after the minister) (name), give myself to thee (name), to be thy husband. With the help of God I will to love thee for evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father, and our fellow men.

"I, (name), give myself to thee, (name), to be thy wife. With the help of God I will to love thee evermore and to keep faith and truth with thee in all things, that together we may the better love and serve our Heavenly Father and our fellow men.

"As a symbol and prophecy of oneness throughout the whole circle of our being, we exchange again these rings. (Couple exchange rings, as previously arranged, and presented by grandchildren, bearing the well-worn rings on white satin cushions, symbolizing peace.)

(If possible, attendants should be the same as for marriage 50 years earlier, otherwise sons and daughters should act as attendants.)

Prayer by the pastor for the extraordinary blessing of health, happiness, and service through so long a period of time, also the privilege of having a devoted family to love and cherish in declining years, and the great heritage of example and service left to the Church and community.

How to Use the Bible Intelligently

Gordon W. Mattice

Someone has said that there are three stages in relation to the Bible; first, the cod-liver stage, when you take it like medicine because it is good for you; the second, the shredded wheat biscuit stage, dry but wholesome; third, the peaches and cream stage, rich and enjoyable.

In the attempt to enlarge the last group, we arranged a course of study titled, "How to Use the Bible Intelligently." This course was

given in connection with a Winter Institute for young people.

A brief outline of the course follows:

I. *Appreciation of the Bible. Do we really need the Bible to-day? How God gave us the Bible—Manuscripts and Versions.*

The course was planned to answer the main question mentioned above. We suggested that there are three reasons why we need the Bible to-day.

1. It is Life's "Rosetta stone." It helps us to answer our questions, and solve our problems.

2. It is the source book of our faith—the textbook of our religion. "We must know the Bible better than any other book."

3. We need the Bible because it is—

Uprooter of sin.
Begetter of life.
Revealer of God.
Light of intellect.
Fashioner of law.
Guide of history.
Foe to superstition.
Comfort in sorrow.
Enemy of oppression.
Strength in weakness.
Star of death's night.
Promise of the future.
Pathway in perplexity.
Escape from temptation.
Illuminator of darkness.
Secret of national progress.
Charter of all true liberty.
Forerunner of civilization.
Steadier in the day of power.
Ornament and mainspring of literature.
Moulder of institutions and governments.
Regulator of all high and worthy standards.
Answer to the deepest hungerings of the heart.

—Selected.

The attached chart was used to answer the question "How God Gave Us the Bible." (Complete instructions and explanation are on back of chart.) Copies were secured for every member of the class.

II. *Outline of the Contents of the Bible. Names of the Books. Structure.*

We had the group recite the names of the books, and then divided them up into History, Poetry, etc., and sketched briefly, through the use of the attached mimeographed sheets the contents.

III. *How to Study the Bible. How to Use the Bible.*

We suggested at least three uses of the Bible:

1. Devotional use—to feed the heart. Psalms 119:9-11.

2. Intellectual development—to feed the mind. Psalms 119:24-130.

3. Volitional stimulation—to stir the will. These were among the ways of studying the Bible suggested:

1. Topical method. Take some topic and trace it through, using a concordance and dictionary.

2. Biographical method. The study of characters.

3. Book method. Analysis of each book of the Bible, outlining the contents.

4. Dramatic method. An attempt to write Bible play, using the incidents as the basis.

5. Pictorial method. Using the masterpiece of art as a basis of study.

6. Problem method. Take a problem and trace through its solution. Such problems as Evil, Suffering, Sin, Jealousy, Dishonesty, etc.

IV. *How to Study the Bible (Continued)*

In this lesson we studied how to use a concordance, a Bible dictionary, a harmony of the gospels, and other helps.

V. *Great Verses, Chapters, and Significant Portions of the Bible.*

In this lesson we took such passages as John 3:16, Psalms 23, 51, 91, Isa. 40, and showed how a great truth can be expressed in a few words. We asked members of the class to quote favorite scripture verses, and comment upon them.

VI. *Conclusion and Review.*

We spent this session in going over the material, catching up the loose ends. Several members of the class gave personal testimony on what the Bible meant to them, and Why I Believe the Bible.

The members of the class enjoyed the course of study very much indeed. Judging by their comments, and papers handed in, we noted these results:

1. The course resulted in a greater love for and appreciation of the Bible.

2. An understanding of the organization of the Bible, and the uses to which it could be put.

3. A partial mastery of the contents of the Bible, and certain significant facts concerning the book.

4. The suggestion of a method of study and use of the Bible.

Funeral Reform

The book, "Funeral Management and Costs," by Quincy L. Dowd, University of Chicago Press, will answer many question on this subject.

which is becoming one of concern to thousands of ministers throughout the country. Ministers desiring general information on this subject should secure from the Department of Research and Education, Federal Council of Churches, 297 4th Avenue, New York 10, N. Y., the bulletin dated Saturday, November 10, 1944, entitled INFORMATION SERVICE. Single issues are 5c each. *Please do not send postal cards without remittance.* This bulletin of 4 pages gives resumés of a number of studies by ministers concerned over the tendencies in funeral practices, as well as the personal statements of ministers who have given much thought to the subject. Mr. Dowd, in his book, says, "that agitation must spring from many minds and groups. The Christian ministry must be enlisted in the effort." He recommended state commissions on funeral affairs "to take up this business for the people." It would seem that this is one subject that might well become a part of the discussion program of every conference, assembly, or study course, until some concerted action evolves, looking toward a remedy and control.

Clinical Pastoral Training

Is the title of a volume edited by Seward Altner, and published by the Commission on Religion and Health, Federal Council, 297 4th Avenue, New York 10, N. Y., \$1.00. The bulletin announcing the volume says, "Clinical Pastoral Training was prepared at the request of all recognized groups which provide such training, the Council for Clinical Training, the Graduate School of Applied Religion, and the Institute of Pastoral Care, and 13 theological schools which include clinical training in their curriculum. It is the carefully edited report of the first national conference on clinical pastoral training, held in 1944." If you are not ready to order the volume at \$1.00, inquiry directed to the above address will bring you a detailed description of the volume.

National Sunday School Week September 16-23, 1945

Here is a challenge to every pastor, and every elder of young people. The cure for delinquency is religious and character training, fostered by week-day religious courses, vacation Bible schools, Sunday schools, many types of boy and girl clubs, but the support of parents is needed to get children into these organizations.

Attention will be focused on National Sunday School Week throughout the country, through religious papers, radio announcements, local newspapers, Church bulletins, in the hope of preparing the soil for cooperation between parents and Religious Education leaders in getting children into training classes.

Religious and character training for the young should be made a topic for discussion in clubs of all kinds, from Men's Forums, Women's Civic Clubs, Parent-Teacher Associations to Village Councils. Delinquency in any community is the business of community leaders, as well as Church leaders.

Organizing at this time through all available community groups should bring the need for cooperation to the attention of every parent in the land by the opening of schools in the fall, and bring about voluntary registration of children in religious training classes in the Church of their choice.

Editors of denominational papers are urging ministers to emphasize plans for National Sunday School Week this year, urging parents and teachers to be on the alert for suggestions to secure cooperation among the thousands of unchurched or so-called "misplaced" families. Personal concern on the part of Church members, ministers, and community leaders will bring response from many, where public announcements or "mere wishing" fail.

Katharine F. Lenroot, Chief of the Children's Bureau, Department of Labor, Washington, D.C., offers practical suggestions on Child Training, to combat delinquency. In summing up a "10-Point Program for Community Use" she says, "Wherever and whenever a community makes up its collective mind to do something about its young people, and moves into action, it gets results, particularly when it marshals its forces to protect the vulnerable children. They are vulnerable to evil influences, but they are not expendable."

Soldiers as Missionaries

I am convinced that God in His infinite wisdom has a greater purpose than the restoration of democracies, the continuation of the American way of life, and the curbing of an insane desire for power on the part of demagogues.

God has throughout the centuries used soldiers like Moses, Joshua and David. Those old timers in the profession of arms obeyed also another command of their Commander-in-chief; they professed His name to all with whom they came in contact. So today the American soldier who claims to be a Christian

finds frequent and unlimited *opportunities to be a lay missionary*—to “go and teach.” The nature of the opportunities may vary, one may find it in a foxhole preparing a wounded comrade for his entry into Heaven, another may speak openly before thousands, while a third may be in a position to speak of the Saviour to natives or prisoners. *All* have the privilege of prayer. Many powerful, though silent, sermons have been preached by the calm, quiet, consecrated demeanor of men, whose trust in God permitted them to face all dangers and temptations without fear and trembling.—*Lt. Col. L. W. Meinzen, U.S.A.*

* * *

Can it be a part of God's plan to return many of our young men to their own communities as missionaries? bringing the message of faith and salvation to parents, wives, brothers and sisters, their own children? where no such message had taken root before?

“Why Doesn't The Church Do Something?”

This is a familiar question to most pastors, and to all editors of religious publications. Dr. Roy L. Smith, editor of the *Christian Advocate*, says, “An *Advocate* subscriber, profoundly moved by the serious issues with which we are confronted, has written asking, “When is the Church going to do something about the postwar world?” and continued with an insistence that a *great campaign be initiated immediately* which would call upon all men everywhere to repent and turn to the Lord Christ. To which Dr. Smith answers—

“Habitual readers of the *Advocate* do not need to be told that the cause of Evangelism has had continued attention in its pages. We yield to none in our conviction that the necessity of a personal decision for Jesus Christ is basic in our Christian faith, but we also believe such a decision is only the *first step* in the development of a Christian character and the expression of specific Christian attitudes.

“A revival of religion is greatly to be desired. Unless it can be brought about, the American people are certain to suffer a moral slump which will undermine all our boasted prosperity. But, even if 20,000,000 Americans should kneel at Methodist altars in the next three months, it would still be necessary to train them in Christian ideals, and make them sensitive to Christian objectives.

“In the meantime, we have upwards of 40,000,000 Protestants enrolled in our Churches who should be making their Christian con-

science felt, and about 25,000,000 of the belong to denominations that are affiliated with the Federal Council of Churches of Christ. These have been and are being led in speaking with a united voice in this hour of high emergency. In replying to our subscriber's letter we said that *the Churches have already done much!* (Expositor readers will wish to read this article in the Apr. 5 issue.)

* * *

Some momentarily overwhelmed by the magnitude of the problems facing the nations of the world today, and the individual citizens of those nations, may ask the question, “Why doesn't the Church DO something?” or “Why doesn't the Government DO something?” In all sincerity, forgetting that “The Church” and “The Government” are made up of individual citizens, and all that is or can be accomplished by either is predicated on the aims, will, and support of individual citizens, including those who ask, “WHY . . . ?” All accomplishment by either the Church or the Government involves harnessing and setting in motion the aims of millions of individuals, and progress depends upon each individual among those millions. The present struggle among the nations has demonstrated that fact so clearly that the average school child understands individual responsibility. When the people in the Churches decide to DO something, and accept their responsibilities as individuals, the Church will DO much more than it has yet done. When the people comprising individual nations decide to DO something in the interest of permanent peace, and recognition of the individual human being, and each citizen accept responsibility to that end, the nations will DO something more than they have yet done about these problems.

God still rules the world, and when we, Christian citizens, decide to submit to His will for mankind, He will lead us to Victory!

CONSCIENCE'S SCROLL

Away, away all books and page—

Let me for a moment read

The writing of my soul;

Not through all this wild lived age

May eyes glance o'er a nobler creed

Than words of conscience's scroll

A beauteous prayer, the frontispiece

Gives fruit for meditation

And golden care does not cease

With an idle commentation.

A strain of love and melody

And all the world I read—

Away with high toned phrasery

The soul is all the book I need.

—From “*A Gentlewoman Passed This Way*,” by Milton G. Ignatz.



THE PULPIT



GO FORTH AND LIVE

(Baccalaureate)

JOHN W. McKELVEY

Text: Mark 12:30f

EVERY day men are startled by the announcement of unlimited resources, unexplored horizons, undiscovered countries, the manifold areas of our complex modern life.

For generations men have trekked across vast wastelands in Death Valley and the great northwest, fearful lest they be swallowed up by parched, inhospitable stretches of arid wilderness, and eager to pass through before thirst overtake them without so much as a drop of water to cool their tongue and bring relief to their dying. But, men, frustrated so long by unyielding desolation, at last conceived the possibility of stemming the virulent waters of the Colorado and Columbia Rivers in the Booneville and Grand Coulee Dams, and so they diverted these mighty reservoirs through canals and ditches to the far reaches of the western wilderness. And then, as though touched by some magic wand, "the wilderness and the solitary place became glad, and the desert rejoiced and blossomed as the rose."

It was not different when four and one-half centuries ago that dauntless navigator from Genoa set forth with three small sailing craft to unlock the secrets of the western ocean. Despite the ignorance that paralyzed his medieval world and the blind unbelief of scoffing multitudes that plagued his strides, Columbus brought back the unparalleled news of undiscovered continents. The old world shuddered under the impact, to be re-born in the exploration and colonization of the New World.

The same thing is happening every day in life. You and I are living what we choose to call too frequently "a humdrum existence," lives of monotony and unstirred by life's creative possibilities, possessors of "unlived lives." We may be idling away time in

Windsor, Pa.

weariness and tedium like young Watts warming his shins before a singing teakettle, or young Newton sprawling under an apple tree, or young Lincoln dawdling in the colorful plaza of a New Orleans market-place. And then, suddenly life is illuminated. New vistas open before us; our unlived lives stand revealed with infinite challenge: Isaac Watts looks into the singing teakettle and invents the steam-engine; Isaac Newton considers the falling apple and discovers the law of gravitation; and Abraham Lincoln witnesses the dreadful spectacle of God's black children being sold into slavery, and feels within him the high resolve, "If ever I get the chance, I'll hit this thing hard." Countless others like them have awakened as Rip van Winkle from the dreary sleep of fruitless striving to feel the lure of undiscovered country, unlived lives, unexplored realms at their own doorsteps. They began straightway to live "life to the full."

Whether you have dreams I know not; if you aspire to great things, I cannot tell; but before you stretches life with its untried resources, its unlimited opportunities. In a remarkable sense, as you come to this point in your career, stepping out and up the ladder of achievement, you are possessors of the unlived life. There is no door closed to the boy or girl who enters with high purpose the realm of the unlived life and lives it to the full.

II. *The Tragedy of Life.*

"Oh," you say, "but who wants to worry about life? As for me, give me a little 'chow,' a little 'hay,' and a little sleep—I'll get serious when I grow up." And that's where we go wrong, simply because we fail to understand. We are like the man who in all sincerity failed to understand the doctor's preliminary orders with regard to his wife. Later the doctor came to examine the patient. "Good heavens! Who stuffed that towel in your wife's mouth?" "I

did, Doc," the man replied. "You said the main thing was to keep her quiet."

Well, I take it the main thing for us is to live, live one day at a time, but live it to the full. We are never too young to begin to live adventurously, joyously, and victoriously. The fact is, down deep in our hearts we all want to experience life to the full, to fathom and explore the life of honor, truth, sacrifices, love, unselfishness.

We know only too well we are kidding nobody, not even ourselves, when we try to be smart and nonchalant, reckless and irresponsible. The reason we know is because we can't get away from our secret sins, our evil habits, our quick tempers, our irritability, our impatience, our complexes, our vain and selfish ambitions, in brief our sins of commission and omission. Whatever we try to make others think, we know the little boy was right when he answered the rector's question in confirmation class, "What are the sins of omission?" He promptly replied, "They're the sins we should have committed and didn't." I say, we know all about this, for these are the things that point with alarming directness to the kind of lives we should and could have lived and failed to live.

History points her unwavering finger at no more dreadful example of the tragedy of the wilfully wasted life than that of Benedict Arnold. Vain and haughty, ambitious and self-centered, this unscrupulous young man thought he could play with honor and uprightness as boys play with marbles; he sought to put off the day when he would begin to live as men ought to live until after he had gained, by hook or crook, his place in the sun; but Benedict Arnold never got the chance to live in honor among men because he began with dishonor. What he might have been is forever blotted out by one ghastly word, "Traitor."

How completely different it was with that other young man who lived and aspired to live in loyalty to the cause of freedom and to the call of country! Caught as a spy and condemned to death, young Nathan Hale immortalized the surging yearning of earnest youth everywhere when he said: "I regret I have but one life to give for my country."

III. *Possessors of Life.*

"How then," you want to know, "are we to live our lives and live them to the full?" In the words of the Great Teacher: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself"

(Mk 12:30f). You and I are asked to reach upward to God and outward to our fellowman with all the resources of body, mind and soul.

"You can't have your cake and eat it, too. It is the same with this thing called 'life.' Life is like a candle that is lighted. A candle has no real value until it is burning, and it burns that it may give light, and in burning it is consumed away. You can't save a candle and have light from it at the same time. Neither can you save life and have abundant life, life lived to the full. You can achieve life to the full, then, only as you reach outward to help your fellowmen and upward to be perfect as God is perfect with 'all you've got'—body, mind and soul!

Take the body first. This house in which we live, made from the dust of the earth, is a most remarkable thing. It comes into the world wizened and wrinkled like a little monkey; it grows up into gangling youth making monkey shins, and after a few score years of monkey business it is ready to lie down and die. Notwithstanding all this, this body of ours, such as it is, is the temple of God. In it we achieve grace and rhythm. Through it we reveal purity and honor. Because of its ailments and aches we learn patience and forbearance. Not long since Walter Winchell illustrated this in a story about the late President Roosevelt. Someone asked him how he accomplished so much without losing patience or becoming weary. He replied, "You're looking at a man who spent two years trying to learn how to wiggle his big toe again."

R. L. Stevenson suffered with tuberculosis, but, though racked with pain, he compelled his body to serve both God and man, and so gave to posterity his immortal poems, essays, and stories.

The same must be true of the mind. I'm afraid most of us are extremely inefficient when it comes to applying our minds to the problem of life. I'm not thinking of the irate father who picked up his son's report card and said "Johnny, what is this '60' on your report card?" Johnny stuttered, "I-I-think that's the temperature of the schoolroom." I'm more interested right now in how we apply our minds to life, to the simple arithmetic of "showing mercy, doing justly, walking humbly before God," with our minds keen to see the difference between black and white, good and evil, truth and untruth, selfishness and unselfishness.

Last of all, the soul. We can never expect to attain the abundant life without bringing into play the full resources of the soul. Life

strange commodity, say what we will. We have no choice as to the kind of bodies we are born with. We realize after a while that strive we do we cannot make life come through as we dreamed we could. What then? Give up? No means. As someone has put it: "Life is ninety percent how you make it, and ninety percent how you take it." To say it simply, it is the soul in us that looks disappointment, failure, and what have you, in the face and says, "Be of good cheer; arise and try

again." A great many years ago Dr. James R. Day addressed the graduates of Syracuse: "You will not all be President. You will not all be rich. You will not all be famous. But every one of you, boy or girl, may reach the greatest estate ever seen on this earth—a true character, four-square, the same inside and outside, and the same forever. There is no greater good, no greater joy to man." You also then, who are possessors of the un-lived life, go forth and live!

THE ROAD TO HEAVEN

GERALD KENNEDY

Text: Isa. 35:8.

HERE is a great character in Howard Spring's last novel, "Hard Facts." He is the parson of a church in one of the poorer sections of Manchester, England. He has resisted promotions and honors that he might stay here and continue his work among those people. A young woman, the daughter of unknown parents and herself a one-time prostitute, is being given violin lessons by this parson, and the young curate learns about it. He asks the parson if the girl has any talent, and receives this reply, "I do not know, but it may be her way to heaven." He seemed to assume that there is for every person, whomever it may be, a "road to heaven" if he can find it. Now this, of course, many will deny. In our time when there is a great deal of weary cynicism, there are those who will insist that there is no "road to heaven" for anyone, and as for our generation, we will finish this War and have a truce, but we will have another War. There is no "road to heaven" for us. This is the way of saying that life for each man is essentially meaningless, that it goes in cycles that arrives nowhere. Yet, the more we say this, and the more we protest against the ideal purpose, the more we know deep in our hearts that there is such a purpose if we are willing to find it. It was expressed by Isaiah many centuries ago in these words, "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed: the wayfaring men, yea, though fools, shall not err therein." The road was pictured by the Galilean carpenter in such a way that men have never been able to escape the testimony of the

Fourth Gospel, "I am the Way, the Truth and the Light."

Aldous Huxley in "Time Must Have A Stop" tells of the spiritual pilgrimage of a young poet who finds his life changed by knowing Bruno Rontini, a spiritually-minded Italian. The father, who has become a rather tired, cynical liberal, asks the young man what Bruno gave him that so changed his life. He finally says, "One of the things that struck me most was that Bruno could somehow convince you that it all made sense, not by talking, of course, but by just being." And so it is that when we have decided that we will live on the basis of an existence that has no meaning something happens to us that assures us that "it all makes sense," that there is a road and a purpose.

What do we mean when we say a "road to heaven." Are we hoping to arrive at some Utopia? No. Do we hope somehow to come into a safe place where there is no more struggle? Certainly not. We are talking about a road that leads to a fulfillment of our destiny. We want a road that leads us somewhere to the struggles that really count. We are tired of this evil war, of spending our energies and our wealth killing our brethren. Heaven to us is a kind of existence where our sacrifices are for the attainment of the things we really want.

A traveler in Switzerland, who had lost his way far out in the country, saw a small boy in the field and said, "Son, where is Lucerne?" The boy replied, "I do not know, sir, for I have never been there, but there is the road that leads to it." We shall not be able to define heaven with any accuracy. But we should be able to see some of the signs of the road that

(Continued on page 288)

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lead to it for they have been given to us by the Saints and the Prophets.

The first sign on the road is Being. The fundamental heresy of our time is the belief that by getting enough things we can be satisfied with life. All our emphasis has been upon technique and manipulation. We have not felt it important to cultivate our spirits and our character. Yet, we should be able to learn from the results of this policy that until we are willing to be something, we cannot find the road to our goal. Vulcan was very clever in shaping metals, but since he could not satisfy his wife, he was never very happy. Even the fate of the gods was determined by what they were. The Germans, who know all the facts about the human mind that can be known, have been some of the forerunners in the field of psychology. Thus far, they have only succeeded in making themselves hated by the world because they have forgotten that at the end of the day it is not knowledge of facts, but a quality of life that enables people to live in this world satisfactorily. We have put all our emphasis upon facts. We have believed that if we knew enough of them, we could satisfy our longings. But facts have to be worked into a system of satisfying philosophy. We have become too much like the Mississippian who "had been ponderin' so long, he didn't have no time to think."

We put our emphasis upon political action in the hope that by that method we can find the road to our goals. Yet, even when we elect our candidate, it is never quite so good as we had hoped, and when we have been defeated, it is never quite as bad as we had feared. Studert-Kennedy one time put it in these words, "To change your government only means taking one lot of sinners out and putting another lot of sinners in." Politicians, like everyone else, can work only in terms of what they are.

How can we make our community better? How can we improve our national life? What is the road that will lead us to a better world? This may seem like a very trite answer, but ultimately it is simply this: better men, better characters. In the meantime we will do the best we can with what we have, though we will put our ultimate faith in those forces of life that improve men by making them something fine within. The universe is moral, and we will get what we deserve. The only way to have a better future is to improve our deserving which is to say, improve our being.

The second sign on that road is usefulness. The world today is full of empty homes—homes where young men have gone out and will not return. Some of those parents will close in upon themselves and the War will be

a permanent defeat. Others will find their way through usefulness and service to other children, a new hope and to a new life. It is hard teaching, but a true one that the road to the healing of our own hurt is through an attempt to heal someone else's! When the New Testament puts its emphasis upon service to one's brethren, it is talking not only the social gospel, but personal salvation.

Leland Stanford, was in some ways a ruthless man. He and a few others in the early days of California had control of the state through methods that would not always stand close scrutiny. He had one son who died. The boy's death must have been one of the worst disappointments that Leland Stanford could have possibly had. He was in a position to do anything for him so far as political power or wealth was concerned. But he was gone. In that hour Stanford and his wife said we will make the children of California our children. So out of their tragedy there came a great University to minister to the young people of the state. You may expect to meet Leland Stanford when you get to heaven, because in his service to the children of other parents, he must have found the road.

Every man's work is the place where he makes his real contribution to the Kingdom of God. Here is where we spend most of our time, so that if we are to find the road at all, it must be found somehow through our work as a means of usefulness. Let the grocery man say that to feed the world is a high calling; let the used-car salesman say that to produce transportation is to serve; let the lawyer say that few men have a greater opportunity than he has for helpfulness to his fellows. Let each man know that if his business is merely a means of livelihood, it amounts to very little, but if it comes to be to him his great contribution to his brethren, his business, whatever it is, can become his "road to heaven." Even churches die when they become useless. Organizations die when they do not serve. The secret of great life is losing life, and any man or any institution that wants to find the road that leads to a great destiny had better understand this.

This is something quite different than making a fortune and leaving it to some charity. Moss Hart, who was a poor boy, made a great deal of money when he began to write plays and fulfilled a desire he had always had. He went over into Buck's County, Pennsylvania, bought an old run-down farm, re-built it until it was a show place. One of his friends was with him one day when he carelessly pointed to a large oak tree standing at the corner of his house which he had moved so that it would shade his library. And his friend muttere

der his breath, "What God could do if He had the money." The things which God and His children can do, do not depend upon cash, but upon the passion to be useful. Selfishness is the road to Hell, but usefulness is the highway to heaven.

In the third place the "road to heaven" is the road of vision. We live in a world today that is frightened to death. Our fear is almost overwhelming. Yet a stranger from another planet would look upon us and would wonder why. We are within sight of Victory in the latest War the world has ever known. We will have a Navy larger than all the combined navies of all the other nations of the world. We shall have the most powerful Army in the world. We have learned to produce so that we could become the arsenal of democracy, arming not only ourselves, but our friends. And we have fed them as well. We can, if we wish, provide the physical necessities of life in a way that has never been possible before. Yet with this wonderful possibility ahead of us, we are more fear-ridden than the savage tribes in the jungles. Why? It is because we have lost any vision that is worthy of us. We have lost what Professor Whitehead referred to as "the habit of vision of greatness."

Out of our War there has come the new atom bombs, flying at heights of seventy miles and traveling faster than sound itself. Is this the shape of things to come? If it is, it is no wonder that we are frightened. Something has gone wrong; terribly wrong, and we are an illustration of that insight of the Old Testament, that where the people have no vision, they perish.

Yet, it need not be thus. What a world we live with enough for all of us. Why can't we all have a good share? Why are we not willing to lend in times of Peace to our friends as well as in times of War? Why do we not learn that it is no longer necessary to steal from someone else in order to be rich, when on the contrary, all we have to do is to produce? The answer seems to be that our vision has become so thoroughly materialistic that the spiritual adventures of life no longer call us. If Christ's vision of brotherhood could once more be seen in our generation, we would not have to be afraid any longer, and we would move forward to that next chapter of our lives with confidence and with enthusiasm.

John Newton, author of that great hymn, "Glorious Things Of Thee Are Spoken," was on a ship sailing from Sierra Leone when he wrote it. Down in the hold there were black men and black women being carried to London and New York to be sold as slaves. Newton wrote afterward that he had never had such sweet

communion with his Saviour as on that voyage. Does this mean that he was a hypocrite and a liar? No, it meant that his vision was not great enough to see black men as the children of God and his brothers. If we could only begin to catch up with Jesus' vision, it would be for us as it has been for all his Saints the "road to heaven."

Finally, the "road to heaven" is marked by the sign of Love. One almost hesitates to use that word after what Hollywood has made of it. It needs to be cleansed again and let the wind of the mountains blow through it. But when the Christians used it in the beginning, it meant something powerful and strong. It meant good will. It meant looking upon men as those for whom Christ died—as those who are the children of God. It is very significant that the angels when they sang at the birth of Jesus connected "Peace on earth" with "Goodwill to men." Whatever the immediate necessities of the War have brought upon us, in the long run we shall not find the road until we have succeeded in spreading goodwill throughout our hate-filled world.

Alexander Wolcott one time said that the greatest tragedy that comes to the liar is not that men will disbelieve him, but that he can believe no one else. This is the greatest tragedy of the man who hates or the nation that hates. It is not primarily what the hating people do to their enemies, but what they do to themselves. In many a man's life there is some resentment and bitterness that is like poison spreading throughout his system. He will never find the "road to heaven" as long as it is there. So, a nation, whether it be Germany or Japan or America or England, will never find its destiny and its true road as long as it is filled with hatred. It can only destroy itself.

Kepler, the famous astronomer, made a failure out of his first marriage. He decided that the second time he would work it out scientifically. By listing the women who were eligible and then putting down on one side their good qualities and on the other side their bad ones, he would take the lady that had the most good qualities in proportion to the bad ones. But his second marriage was a worse failure than the first one. Kepler then declared that the whole problem is insolvable. But as he said that, there were millions of people who were getting married, who did not consider it scientifically, yet they were making it work. They were making it work by simply loving each other. With all our scientific advancement and all our scientific knowledge we succeed in following the road that leads to destruction. Perhaps, it is as simple as this, that to love one

another, to have goodwill for one another will lead us on the "road to heaven."

Lincoln Steffens describes a dramatic scene at the Versailles Conference of 1919. Clemenceau of France asked the other delegates if in their talk about a permanent peace they had considered its cost. Then he went on to point out that it would mean so far as Britain was concerned, they must get out of India and give up their Empire. The French would have to leave Africa. The Americans would have to get out of the Philippines and leave Cuba alone, and Mexico. All nations would have to tear down their tariff walls and open the whole world to free trade and traffic. After he had said that, they began to say to him that was not what

they had in mind. They wanted Peace. Yes. But surely, it was not necessary to go that far. But Clemenceau's reply was that it was necessary and since they were not willing to pay that price it meant that they did not expect Peace. They weren't willing to have Peace. They would have War. So, it might be said that a great many people would like to get on the "road to heaven," but not many of them are willing to pay the price of it. The problem is not so much that of finding "the road" as it is the problem of walking on what can become plain to any man. The "road to heaven" is just outside the door of any man's life. And though we be fools in many matters, we need not err therein.

WHAT DO YOU THINK?

FRANK B. FAGERBURG

Text: Matt. 15:19-20.

DIETITIANS have been contending that physically we are what we eat. Morally and spiritually we are what we think. We know that this is true too even concerning our bodies. The future will reveal dramatic proof of the power of the mind over the functioning of the body.

As a person's physical ailment can begin in his mind, his failures can begin there too. I do not recall anything else that Dorothea Brande wrote in the little volume, "Wake Up and Live" but her main thesis is all too true—We have a will to fail instead of a will to succeed. Millions of people will begin tomorrow's schedule in shop, office, or school saying to themselves—"I can't do it! I simply cannot do it!" Before the day is over they will do it—after a fashion. But how much better—and how much more joyously—they would succeed if they would stop their negative, destructive thinking and plant instead in the mind's fertile soil positive, constructive thought-seeds.

We may speak of our thoughts with another metaphor. They are companions and friends. Anyone can readily see in our world of human relationships how important is the choice of companions. The potent magic of influence makes this so. We catch the contagion of our friend's wickedness or nobility. Thoughts carry contagion too. Dean Inge has said, "We are what we care about and think upon and love." One becomes little like his wretched two-by-four thoughts or one grows up to the vast

dimensions of his big thoughts. A little person can be as big as his ideas. A big person can be as little as his thoughts. This has almost nothing to do with education. A college degree does not insure big thoughts or the lack of little thoughts. I know well-educated men who live daily with little ideas—sometimes bigger than a bank book. I know of an unlettered shut-in who bursts the four narrow walls and lives in a vast world because her thoughts are big.

The "debunkers" of our day do not disturb some of us. Who is upset by the revelation of Washington or Lincoln or Florence Nightingale? Human like the rest of us—of course they were. But they were possessed by some great thoughts and they became great like the thinking. Abraham Lincoln said in reply to an editor's enthusiastic comment, "I must in candor say that I do not think myself fit for the presidency!" But Lincoln lived with some big thoughts about his nation and his fellowmen. He grew up to the size of his thoughts.

We are told that Napoleon arranged that every common soldier should carry in his knapsack the tricolor emblem and a map of the world. So a wise parent sees to it that some good pictures are on the walls of his child's room. He is careful that his boy or girl is surrounded by some good books. If he is wise, he sees to it too that his children are exposed to conversation that is bigger than gossip. All of us grow up towards the thoughts we live with. It is difficult to make the reason clear when a child asks why she should not spend precious time on a harmless but shallow story book.

Los Angeles, Calif.

or much the same reason that it would not be good for her to spend time with harmless persons as her daily companions.

If someone is thinking that we are taking too much time in church building an unreligious case on the value of thinking which might more appropriately be given in a class room or lecture hall, let him turn now to his Bible. Again and again the writers of Scripture speak of the religious significance of thought. The book of Proverbs says: "As a man thinketh in his heart so is he," again—"Keep thy heart with all diligence for out of it are the issues of life." Hear these familiar words from Psalm 19: "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." (Matt. 22: 37b) And in our lesson today Jesus says: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are things which defile a man; but to eat with washen hands defileth not a man." (Matt. 19, 20)

Yes—we are what we think. Not only does our soul grow up to the dimensions of his thoughts, but it takes on the color of his thinking. Perhaps a modern person will take it more readily from the twentieth century's patron saints—the psychologists. Then listen to David Seabury, "As a man imagines in his heart so he ultimately comes." Of course this is simply a paraphrase of *Proverbs*—"As a man thinketh in his heart so is he," but then most of what our psychologists are telling us in modern or technical phraseology may be found somewhere simply stated in the Bible. Who ever says it, it is true—We become like the thoughts we entertain. Marcus Aurelius, the old Roman philosopher put it in a striking way: "The soul is dyed in the color of its thoughts." So if you care nothing about how your soul is dyed then let it be dyed ahead telling and listening to dirty stories, continually carrying around or pinning on the wall nasty pictures, attend sloppy shows, read pornographic literature, nurture evil thoughts. Do not try to deceive yourself by saying it does not matter. That is setting your judgment against the philosophers, the Bible and the modern psychologist. Coue may have been wrong in many things, but he was right in his basic premise—the imagination and not the intellect is what really moves us. I say if you do not care about how your soul is dyed then let your thoughts run riot in your mind. But you must care. Then do not play the fool supposing that you can foul your imagination and then by an

act of will change the color of your soul. That challenges the findings of psychology, religion and experience. You and I are not smart enough to make good such a challenge.

I wonder if any thoughts are more important than those we think about people. Have you ever played with this idea—Suppose mental telepathy is a fact (and who in this world of such vast mysteries can say that it may not be?) Suppose that, as when I drop a stone in a placid pool and set the concentric circles to moving on out to the very shore's rim, when I think I set mental waves out into other minds. Then let me guard my thoughts of people. My animosities, my bitterness, my thoughts of revenge and malice may be poisoning someone's soul even as they poison my own.

However this certainly is a fact—what I think about myself has tremendous power. I am an animal; I am a machine! I am a problem; I am a nuisance; I am a misfit; I am needed; I am a child of God. We tend to be like what we think we are. Of course I shall endeavor to live up to the definition I accept of myself.

Just here we see the folly of that person's statement who says, "What difference does it make what I think so long as I live right?" It would be about as sensible to say: "What difference does it make whether I put gasoline, water or molasses in the tank of my automobile so long as I keep the hood wiped off and the hub caps shined?" Hands and feet eventually carry out the dictates of the head. We are what we think, and just as certain is it—we do what we think. "Keep thy heart with all diligence for out of it are the issues of life." Someone else has put it this way: "He that would have beautiful roses in his garden must have beautiful roses in his heart." A better world outside awaits a better world inside men's heads.

And how? My interest is not primarily concerning technique. My interest is in getting ourselves committed to this truth that we are what we think. We are the negative or the positive, the little or big, the evil or good ideas which we entertain. Any person who comes to recognize the all-importance of his thoughts will find or plan his own technique. Of course we recognize at once that no technique can keep out every vagrant unwanted thought. Our best efforts will be as ineffective against all evil thoughts as is the Wall of China against airplanes. What Martin Luther said is true of us all: "I cannot keep the birds from flying over my head, but I can keep them from making nests in my hair." Yes the main trend of one's thinking can be guided in many ways.

What I said a bit ago about parents' duty to their children is every man's duty to himself, for we are all grown-up children. The books a man reads, the movies he sees, the pictures he places on the walls, the music he listens to, the company he keeps—all these determine the course of his thoughts. A mind is like a bottle. It is never empty—filled with air when filled with nothing else. The brain like nature abhors a vacuum. It will find something on which to work unless you keep it busy. Ever at something useful and beautiful—that is the secret. The Psalmist said: "Thy word have I hid in my heart that I might not sin against Thee." This is one of the great values of Bible reading

and of storing the memory with verses which can be recalled in the tempting hour. Some people carry with them always some worth-while card or leaflet to which they can turn when thinking needs to be fed on good food. This is one of the ministries of worship in the Church; and surely prayer is a help.

Yes, this is the ministry of religion. It keeps a sincere person busy about good thoughts. Paul's benediction is one for which we may pray: "The peace of God keep your minds and hearts." When we let the Divine stand guard at the door of our minds we have enlisted a Sentinel who will never fall asleep.

WORKING LIKE GOD

FRED SMITH

Text: But Jesus answered them, My Father worketh hitherto and I work. — John 5:17.

THESE words, you may remember, were spoken to some religious people. Let me add for emphasis that these people, in their own opinion, were very religious people. This makes it rather strange that Jesus should have found it necessary at all to make the remark which is our text. Jesus had done what would seem to be a very commendable thing. In an instant of time He had healed a man who for thirty-eight years had been a helpless invalid. The bed on which he had lain had been in constant use for a long time. Then came the chance for the man to carry the bed which had for so long carried him. The Man who had cured him had said: "Take up thy bed and walk."

On the face of it one would think that such an episode would only result in an increase of the sum total of happiness in the world. But you never can tell what will happen when very religious people are around, especially the very religious kind who live by the letter of the law instead of in the freedom of the spirit. Long experience with this kind of people leads me to suggest that you may expect these people to become unexpectedly angry when you might have expected them to become happy.

This was just what happened to Jesus with regard to the episode which gave rise to our text. Jesus had done an act of kindness. But the kind act of Jesus aroused the opposite of

kindness in some of the observers of it. Jesus was living by love. They were living by law. What these observers saw was not an act of love, but the breaking of a law. No kindness could take precedence over that. Jesus had done this 'work' on the Sabbath day. From the time of Moses their people had been taught to revere the Sabbath day. They had a divine precedent for totally resting from physical work on that day. God, Himself, had rested on the seventh day, "wherefore God blessed the Sabbath day, and hallowed it." Since God had rested on that day, they too would rest. In resting they were like God. What could be better? Obviously, nothing.

And Jesus had disturbed their complacency. He had even dared to justify His activity by reference to the activity of God. "My Father worketh hitherto, and I work." This was too much for them. The record goes on to tell that "this, then, is why the Jews were seeking to kill Him more to put Him to death; because He was not only breaking the Sabbath, but was also calling God His own Father, making Himself equal with God." Once again the tragedy was enacted in which the good became the enemy of the better. They could have learned much that day except that they had joined that company of religious people, of whom many still exist, who are unteachable. These are they who confuse a part with the whole. They live in the echoes of a speech of God. They fail to realize God as speaking contemporary. Let us see what was taking place.

Jesus was daring to tell them that He, as well as Moses, was acquainted with the habits

If God had rested once in the dawn of
ery, it was well to know that He had not
e the resting permanent. As a matter of
there was a way in which God had been
etually active. But this was not to say
God had never rested. Rather was it to
e that, in a sense, God had not only rested
the Sabbath day, but He had also been
etually at rest. Jesus had not come to
roy the law, but to fill it full. He was
g that on the day when He declared that
Father worketh hitherto, and He, like His
ner, was working too. Jesus knew how God
ed; He also knew how He worked. If
ses had taught men to rest like God He now
ld teach them to work like God.

ut with what result? The very religious
ple, who would do no work of kindness on
Sabbath day, set to work right there to do
ed of ill will. That is to say, in professing
follow Moses they were not only killing
ses but Christ also. I mention this not that
should condemn them, but rather that we
uld use this episode for our own admoni-
l. There are times of crisis in our own time
en the danger is great that our religion turn
o a riot instead of the more to righteous-
s. Let us consider how.

It is well quietly to ask ourselves from time
time if we are only following Moses when
should be following Christ. I speak here as
metaphor. To put the matter more con-
ely let us ask ourselves from time to time if
do not live our religion only in terms that
e come to us from the past instead of in
ns of further revealings that come to us in
present.

These Sabbath-keeping Jews who were giv-
Jesus trouble for the truth He was offering
m had only come to a fifty per cent com-
hension of the commandment which they
ught they knew in full. That commandment
ke much of the activity of God. It com-
nded men that they should work six days
week. This phase of the commandment
s evidently being soft pedalled. Many
ple are willing to be earnest about those
ects of religion which have a leaning to
ness. They "rest" in God in the belief that
d is an almighty George! They play up
acles when they should be working at
rality.

It was to correct this fundamental error that
us spoke concerning the activity of God and
nself. He would have men rest like God
He would have them work like God
o. There seems to be some need for this
l emphasis in the religious teaching of our
e in this regard also. But let it be according
Jesus rather than according to Moses. I

mean by that, just this. In the ancient days
when Moses gave the commandment concern-
ing rest and work to His people He was speak-
ing to a people just released from slavery in
which they had worked seven days out of seven
and then some. It was necessary that that
arrangement be changed. Through that change
many beneficent reforms have taken place in
the workaday life of many peoples. But let us
not think that the words of Moses were the
final words. One greater than Moses came with
a further revealing of work and rest in the
life of man. Jesus came offering new words of
worth concerning both work and rest. "My
Father worketh hitherto, and I work." But He
also said: "Come unto me . . . and I will give
rest." It is for us to reach the value of both
of these aspects of life.

Jesus showed the way. He worked. The
Christ worked as a carpenter. Then He
changed His mode of labor and became a
great physician among other things. But in all
His work He worked like God. He did always
the things that pleased the Father. This is the
law of Christian activity. Jesus saw that God
was running the universe like a Father. But
God also rested. And that double achievement
of God's was also for man. Here it is: "Come
unto me, all ye that labor and are heavy laden
and I will give you rest. Take my yoke upon
you and you shall find rest to your souls." That
is to say, in service which God's love appoints
there is rest. This is the final paradox of the
Christian life that he who works like God will
rest like God. These are they who are forever
resting as they serve. God never grows weary
yet never quits working. "The Lord that keep-
eth three shall not slumber nor sleep."

Here is our ultimate ideal, our ultimate hope.
Here in the body pent sleep for the body is
necessity. But in the realm of the spirit, both
here and hereafter, rest comes not in sleep but
in service. Life itself becomes, when we work
like God, one grand sweet song, not one grand
sweet sleep. We rest as we work when we
become one with God in all things.

A PRAYER

O God whose tears so many times of yore
Have washed the sins from the earth's great brow
Let fall, O Lord, just one tear more
To splash its cleansing sweetness on my brow.

O God, I've wounded many faithful hearts
Have mercy, lest sins compounding my decline
Send their swift winged evil darts
To bury deep their hated heads in thine.

O God, sweet Father, let one shining tear
Wash away my pride and cleanse me of lust
Bathe me, O Christ, in one sweet tear
And scatter my loathsome sins in the dust. Amen.

—From "*A Gentlewoman Passed This
Way*," by Milton G. Ignatz.

JUNIOR PULPIT

Monkey Catching

When you go to the zoo to see the animals, you generally find more people watching the monkeys than any other kind of animals. They are so comical. It is easy to see, after having watched them for a while, the reason for the old saying, "As much fun as a barrel full of monkeys."

I wonder if you ever stopped to think about how those monkeys were caught. They live high up in big trees and one would naturally think that they would be awfully hard to catch. Yet getting them is about as easy as anything could be, for the monkeys are so foolish they actually catch themselves.

Monkeys like pumpkin seeds. They are also fond of rice. Men who collect wild animals for zoos know this. They also know that monkeys are very curious little wild folks too. They like to pry into what does not concern them and because they do, they often come to grief and lose their freedom.

Well, the catcher of wild animals takes a hollow coconut shell which has a small hole in one end, just large enough for a monkey to put his hand through. Then he puts a little rice or some other delicacy of which the monkey is fond inside the coconut shell and leaves it on the ground under the trees where the monkeys like to play.

When night comes the monkeys come down to the ground looking for food. First they make sure there is no danger around and then they begin to investigate these many coconut shells lying around. Their curiosity is the largest part of them.

Suddenly they discover that inside of the shells are some of their much prized food and so they push their little hands through the opening in the shell, grab up as much rice as they can hold and start to pull their hands out. Then they find that something has happened, for while they could get their open hands through the hole they can't pull out a hand clenched full of rice. The hand just won't come out.

The monkey tugs and tugs trying to get his hand out but he never knows enough to drop the rice and open his hand. He wants the rice and so he keeps his hand clenched with the rice in it.

Next morning the hunter goes out and finds many of these foolish little animals unable to climb, still holding onto the rice and still unable to free their hands and they can't climb to safety in the trees with their hands in coco-

nut shells. So it is easy to catch them, and now many are behind cage bars or on so-called Monkey islands in zoos because they didn't have sense enough to let go of the rice.

And in the zoo, these funny little man-like creatures sit on their tails and blink at us from faces that are almost human in appearance and I sometimes think they know that many of us have been trapped just like they were, by being greedy.

We are always trying to get something, grab something for ourselves, something that isn't really worth anything and yet something which costs us our freedom.

That is what St. Paul meant when he said, "They that are eager to get rich get trapped." "Tell them," he says to Timothy, "to be open handed, generous, amassing right good treasure—in order to secure life which is life indeed."

Adapted from The Expository Times.

Shadows

There is a very odd looking animal, and quite rare, that one sees in a zoo or in pictures once in a while, which is called the Okapi. He is really sort of a Giraffe although he doesn't look much like one of those long-necked fellows which come from Africa. Maybe he is glad of that, but he too is an African and comes from the Belgian Congo section of the continent.

He spends most of his time, when he is at his home, roaming around in rather thick dense forests and doesn't come out into the open country when the sun is shining, so he never has seen his shadow.

One was captured once and placed in a zoo in surroundings made to be as much like his native home as was possible. But one day he came out into the sunlight and received a terrible fright when he saw his shadow. Try as hard as he would he couldn't get away from that fearful black thing that followed him in every move he made.

Now the only possible reason that the Okapi was afraid was because he did not understand what a perfectly harmless thing a shadow is. Had we seen him tearing around frantic, in fear of his shadow, we would probably have thought he was a pretty foolish animal and didn't have any sense at all, for we should know that a shadow can't hurt one.

He was afraid of something really harmless. He was afraid because he didn't understand. And that is something for us to remember for lots of times little folks, yes even grown folks, are afraid just like that Okapi, afraid of something because they can't understand

ally they are afraid of nothing at all, only shadow and that is being just as silly as the pi.

n army General had a little son, about the of some of you. One day he went out onto proving ground with his father to see some guns being tested. His father was busy and little fellow wandered away. In fact just re the shooting was started he was found ling along in a place where shells would be falling. A soldier boy found him and gnized him, took his hand and started to him back to his father. He told the little w that very soon the big cannons would n to fire and make a big noise and he ld be back where he could see it. The little w asked if they would make a big noise, a y big noise and when his companion said it would be a very great noise the little y said, "If there's goin' to be a real big e I want my Daddie to hold my hand."

When we are afraid, whether it is because of e shadow we imagine can hurt us or some- g more real and whether we be little folks grown folks, we can find in the boy's rek the best and quickest way to gain courage e cease to fear. We can always turn to our venly Father when we are afraid and if we Him we are assured of His firm grip on hand.

You remember David saying in the 23rd m, "Though I walk through the valley of shadow I will fear no evil, for Thou art h me." I know, it is pretty hard not to be id sometimes, but when those times come can all find courage in His Word. "In the that I am afraid, I will trust in Thee."

Cinderella's Slippers

Did you ever stop to wonder just how derella could possibly walk, say nothing of ce, in slippers made of glass? They uldn't be very comfortable to wear at all, uld they? Why even glass mittens would ad enough, but glass shoes! They would awful.

robably I should say they would have been ul in Cinderella's time, for today people ld wear shoes made of glass, or clothes le of glass, and be perfectly comfortable, wise men have discovered that they can ke a very, very fine silk-like thread out of s. It is amazingly strong and when it is ven into cloth, it is just as soft and lovely ilk. If Cinderella's slippers had been made ay, they could really have been made out of s and still have been soft and comfortable lovely to wear. Maybe you never thought

of it but people as well as slippers can be either hard and brittle, like Cinderella's slippers must have been, or they can be soft and gentle and lovely as her slippers would have been had we made them today.

Some folks seem just as hard and difficult as anyone can be. It seems to be their nature to be that way. We don't like them. Nobody does like them. But Jesus can change all that just like our scientists have changed solid and harsh glass and made it soft and attractive. When Jesus changes us He doesn't take away our character or what makes us what we are. He does not force us into a mold of some sort like they would have had to use to make Cinderella's slippers, back in those days of long ago. He enters our hearts and changes us so that instead of being hard like glass we become gentle and likeable. He claims that a hard, harsh spirit in a person doesn't have to stay that way. And countless thousands of people who have accepted Him have found He made a difference in their lives as great as the glass slippers of Cinderella's day and the glass slippers of our day.

A Prayer For Riches

By HERMAN S. GARST

Thou knowest, Lord,
I have no envy
In my heart toward
Any who have much
More earthly wealth than I—
They with the "Golden Touch,"
But I would have the surgeon's hands,
Their skill to find
And clip the bands
Of pain that hold mankind;
I want the calming, gentle speech
Of those who make no rifts
In lives of fellow men, but reach
To help. Give me such gifts!

I want to have the faith and trust
In man that shows in baby face
When tiny arms thrust
Up for love's embrace;
I want the gift to understand
The human heart, that I in truth
May sympathize, and lay my hand
In kindred bond on troubled age or youth. . . .
Give me of these—by thy accord—
It does not matter which
Thou givest first, dear Lord,
For each will make me rich!
—From *The Christian Advocate*, April 5, 1945.

... ILLUSTRATIONS ...

WILLIAM J. HART, D.D.

A Soldier's Hope for His Son

Prov. 23:24. "The father of the righteous shall greatly rejoice."

Early in World War II General Douglas MacArthur wrote:

"By profession I am a soldier, and take pride in that fact, but I am prouder, infinitely prouder, to be a father. A soldier destroys in order to build; a father only builds, never destroys. The one has the potentialities of death; the other embodies creation and life and while the hordes of death are mighty, the battalions of life are mightier still. It is my hope that my son, when I am gone, will remember me, not from the battle, but in the home repeating with him our simple, daily prayer: 'Our Father, who art in heaven.'"

The Father Faithfully Reflected

John 14:9. "He that hath seen me hath seen the Father."

There is an old church in Italy, in the dome of which an artist painted a great picture that every visitor wants to see; but, in order to see it, it was necessary to stand on the floor of the church directly under the dome, and crane one's neck even to see it imperfectly. The church authorities remedied this by removing the floor and placing a large mirror directly beneath the dome, surrounded by a railing, so built as to enable the visitors to lean over it, gaze into the mirror, and study very clearly the lines of the picture. The supreme knowledge is the knowledge of God. No man hath seen God at any time; and yet, being much more than a mirror, Jesus has declared the Father. To another he said, "He that hath seen me hath seen the Father."—*The Sunday School Times*.

The Water Cure

Prov. 16:18. "A haughty spirit (goeth) before a fall."

An Army sergeant driving his own car noticed an attractive Wac lieutenant waiting for a bus in Alexandria, Louisiana. He stopped and politely asked her if she would care for a ride back to camp. The Wac replied icily, "Sergeant, don't you know that Commissioned Officers do not associate with enlisted men?"

Hardly had the maddened sergeant driven off when it started to rain. Driving around the

block, he blew the horn and stopped for the same Wac lieutenant who this time smiled sweetly. She had taken about three steps toward the car when the sergeant stuck his head out. "Wet, isn't it?" he queried and drove slowly away, leaving the red-faced lieutenant to endure the amusement of other waiting bus passengers.—*The Reader's Digest*.

Wesley's Courageous Father

Joshua 1:7. "Very courageous."

John Wesley had a great mother, but the was greatness in his father, who rarely had justice done to him. Once he was in a London coffee-house when an officer of the Guards was indulging in some very lurid language. Wesley therefore called a waiter, ordered a glass of water, and when it was brought said loudly, "Carry it to that gentleman in the red coat, and desire him to wash out his mouth after his oaths." The officer rose up in a fury, but was prevented from assaulting Samuel Wesley, and his friends one of whom remarked: "No, Colonel, you gave the first offence. You know it is an affront to a clergyman to swear in his presence."

The sequel to that story is worth telling. Years later, when the Vicar of Epworth was going through St. James Park, a gentleman accosted him and asked whether he remembered him. Samuel Wesley said "No." The gentleman then recalled the scene in the coffee-house and added: "Since that time, sir, I thank God I have feared an oath, and everything that is offensive to the Divine Majesty; and as I have a perfect recollection of you, I rejoice at seeing you, and could not refrain from expressing my gratitude to God and you."—*The Methodist Recorder, London*.

Is Father Overlooked?

Gen. 44:19. "Have ye a father?"

A woman who had to billet air crews before going overseas writes of their last interest: "They bring out," she says, "photographs of the wife, the bonniest baby in the world, and the mother. It's strange," she adds, "but we had 700 men here now, and not one of them seems to have had a father. Mothers would be even more careful in the training of their

children if they realized how father can be overlooked."—*From The British Weekly.*

Aimless Precision of Busy Days

Matthews 20:40. "And as thy servant was busy here and there, he was gone."

The trouble with many of us is that we just go along in life. If we would only give, once, the same amount of reflection to what we want to get out of life that we give to the question of what to do with a two weeks' vacation, we would be startled at our false standards and the aimless procession of our busy days.—*From Dorothy Canfield in The Reader's Digest.*

A Simple Explanation

Matthews 5:15. "The prayer of faith."

Charles P——— had the shock of his life one morning when his doctor told him that he must get to the hospital immediately and submit to a very serious operation. It all came as a bolt out of the blue. But he was a man of habitual faith, and so he walked up to his emergency with that attitude of mind and heart.

He entered the hospital praying, "Lord, I put my life into your hands many years ago, with the absolute confidence that you could manage everything that was out of my reach. Now there's something else that is beyond my control. I don't know what your plan is, but I'm ready to co-operate. As fast as I see the next step I take it with absolute confidence in thee." The doctors and the nurses were deeply impressed with his calm manner and superb poise. Under such mastery his body was prepared to exert its utmost powers of recovery. His physician said afterward, "He cut at least two weeks off his hospital stay by keeping cool and quiet." Charles P——— didn't explain it that way. He simply said, "I prayed."—*R. L. S.*

Prayer for a Soldier Son

Matthews 4:22. "My son, even my firstborn."

Make him strong to do each given task,
Dear Lord, that's all I ask.
Should fate decree my son to die
Strengthen me to keep my head held high.
I do not ask of thee to spare my one
Since once thou gave thine only son
But rather this I ask of thee, O God,
Should my son fall upon the bloody sod
Of some strange and distant plain
May he go quickly, not linger long in pain.

So should he fall this is my simple plea,
Please take his hand and lead him home
with thee. —*George E. Butts*

Showed Them How

John 13:15: "I have given you an example."

LEADERSHIP: Last week another bit was added to the saga of Lieut. Gen. George S. Patton. In Baltimore, S/Sgt. Thomas J. Deftbaugh, now touring war plants, told how the general got his Fourth Division across the Sure River in Germany during the January fighting. Preparing to cross in rubber boats, the men were subjected to heavy fire from the opposite bank. General Patton ordered them out of the boats and told them to swim the icy stream to reduce the chances of being hit. To show them how, he plunged in, swam across and back.—*N. Y. Times, March 11, 1945.*

THOUGHT GEMS

JAMES W. FIFIELD, JR., Ph.D.

Timeless News

Luke 3:1-7.

Luke thought at the time of this writing that he needed a Roman Emperor to date a voice; now the voice dates the Emperor. Tiberius is forgotten, the voice is still heard of millions.

There is no possible condensing in any paragraph the significance of these six verses, but their real witness is this: they are ideals, convictions, and some persuasion always of times ripe for a change. They are, to begin with, only a voice crying in the wilderness, but if the voice is brave and right and divinely inspired, it is multiplied and magnified. It dissolves old orders, mobilizes undreamed of forces. It becomes an army, or a Church; a crusade or a religion. But unless it be also God's word, its power is a delusion and its causes foredoomed. For God's word needs human voices to say it and man's word, unless it voices some accent of the divine word, is only fugitive breath.

Dawn of Hope

Matt. 4:18-25.

"Gospel" is just old English for "good news," and "news," says the dictionary, is information about something before unknown. Good news is always the dawn of hope.

Jesus' message was good news! It was the dawn of hope and mercy for a then dark world, a hopeless world. His good news of mercy and forgiveness lie like light across all

our faults and failures. They hallow the Cross itself with His own forgiving tenderness and form the Cross, "its radiance streaming," has become the dayspring of all our hope.

This good news of the reign of God assured the hopeless *then*. It is our confidence *now*. The bad news which headlines our newspapers is the *last* news. There are still the headlines of the Gospel of Jesus Christ,—there "standeth God within the shadows, keeping watch upon His own!"

Smoke Screens

Luke 10:25-39.

We should be grateful to this argumentative lawyer; his question evoked the Parable of the Good Samaritan and few of us are in any position to criticise him. We, too, want to keep our reputations up, our characters up, naturally, and are always willing to justify ourselves, and how our excuses do need watching. If we were half as ingenious—generally—in finding ways to do what we should do as we are exploring why we do not, everything would be vastly changed for the better. Alibis are usually smoke screens into which we try to disappear when the going gets too hard. But they never change the realities of life.

The psychologists call excuse-making "defense mechanism" and trace its devious ways as best they can. They are all agreed as to the mischief of it. Uncomfortable honesties about and with ourselves are fundamental in the right conduct of life. They puncture our self-pride, but they free our souls.

Inner Light

Luke 11:33-36.

Those to whom Jesus was then speaking seemed to have thought the eye a window—quite literally—and that one lived by the light in his own little body-room. If that were dark, his world was dark. So Jesus made a symbol of it. Take care, he said, of your inner lights. Be sure of your moral insights, your guiding wisdom, understanding and convictions. These are the lights you live by. When they go wrong, then darkness is fatal.

It is so easily possible, he knew, to be so wisely wrong, so convincingly stupid, so persuasively mistaken and so stubborn about it all. Most leaders who have misled their trusting times have had that fatal gift. What seemed to be their light was really moral and spiritual blindness.

What constant need then to check and guide our little wisdoms by love and good-

ness, by the time-tested insights of the wiser and good, most of all by the master light of all our seeing, the revelation of the way of life in Jesus Christ. Otherwise our very light may be darkness.

Self-Promotion

Luke 14:7-11.

What a homely, shrewd little parable, about people crowding for the best places! Jesus does not seem to condemn them. He had a marvelous way of working with the grain of human nature. He only says: "I do not go about it the *wrong way* with embarrassing consequences!"

Desire for recognition is as natural as breathing, and one of our mainsprings, but one who promotes himself at his own risk, climbs to a fall. Life does seem very often unjust in its outside rewards. It is never failing just in its inside promotions. There is a measure of love and goodness which says to all the faithful, loving, and good: "Friend, go up higher." Those whom we most honor have thus won their way. There is always room at the top for those who climb the steps of self-forgetting goodness.

Looking Up

Psalms 5:3.

The psalmist has formed the habit of *looking up*. Each morning he lifts mind and heart to the God who is his inspiration and strength.

Most of us have formed the habit of *listening in*. We have our favorite programs to which we set aside certain hours of the week. *Nothing* must interfere with this pleasure of listening in.

Looking Up is more important than listening in. Indeed, it is the highest form of listening in. "I will hear what God the Lord will speak!" writes another Psalmist. When man looks *up*, he finds ONE who is waiting to speak to him.

Unity

A note from Geneva is worthy of frequent repetition. It tells that "a group of French prisoners of war has given a touching testimony to their Church by sending the Reformed Church at Lyons, France, a parcel of flour saved from their scanty rations, with which they asked the Lyons Church to make bread for the Christian Communion, as a symbol of the communion of the Church in Lyons and the Church behind the barbed wire in the same Bread and Body." This is truly a signal of ample devotion, turning actual sacrifice into a noble privilege of faith in the highest unity.

BOOKS

MY CREEDS—ONE CROSS

Christopher E. Storrs. Macmillan. 154 pp. \$1.75.

This little volume by the Archdeacon of Northam, Devon, Australia, contains The Moorhouse Lectures of 1943. In these lectures, as Dr. Storrs tells us, concern is with the relation of the Christian faith to the other great world faiths. In brief, concise graphs the history, doctrines, and doings of Hindu-Buddhism, Islam, Confucianism, Humanism, Shinto, Mystical Nationalism are carefully and thoroughly mined and evaluated for their points of weakness and strength. The method is called by the author "a study in contrasts." The thing that emerges from "study" is that there are "noble elements in the Christian faiths which Western Christianity would do well to ponder and assimilate." By the same rule there are values in the Christian faith which the other Christian religions would do well to accept and learn from. Anyone seeking a short and basic statement of the fundamental facts in connection with great world religions will find Dr. Storrs' *Many Creeds—One Cross* literally a store-house of definite and specific information. It is a little book of exceeding merit.—*W. W. Staver.*

TEACHING IN A REVOLUTIONARY AGE

Bishop G. Bromley Oxnam. Abingdon-Cokesbury. 96 pp. \$2.00.

Bishop Oxnam presents herewith the Beecher Lectures on Preaching at Yale Divinity School for 1943-44. His addresses are filled with dynamic thought and insight with profound insights. The Bishop approaches the theme with utter frankness and courageous understanding. He sees the present age for what it is, a revolutionary age in many different realms of living, political, economic, social, and spiritual. He seeks to interpret the age with Christian truth and to meet the needs with Christian formulae of action. He is resolute in asserting that the Christian Gospel can match the challenge of men in this revolutionary age if it is given a fair chance through undaunted men and women, ministers and laymen, who are willing to follow "the right road." His questing is earnest, his challenge penetrating, and his willingness to pioneer the way is bold and powerful in its effect.

Particularly suggestive are his chapters on "The Teacher" and "The Pastor" in these times. They are enriched from the author's extensive experience as pastor, college president, and Bishop. The first address "The Revolutionary Era" is a masterful analysis of the cataclysmic forces at work in our modern world, which shows with direct insight how inevitable certain changes are and will be in the body politic. The Bishop, long esteemed for his courage in pulling no punches, portrays the contemporary scene without bias and speaks forcefully in behalf of the only philosophy of gospel, viz. the Christian, which holds the complete answer.

This volume will be profitable to all and sundry, if read with an open mind. It reads easily and with a free movement of thought. It contains abundant human interest and unlimited opportunity for reflection in the most wholesome sort.—*John W. McKelvey.*

A Veteran of the Last War Talks to the Newly Returned Veteran in Good-bye to G. I.

by MAXWELL DROKE

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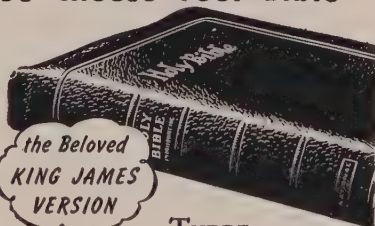
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FAITH OF OUR FIGHTERS

By Chap. Elwood C. Nance. Bethany Press. 304 pp. \$2.00.

The author gleans from his own wide experience in Army life, and from the experience of scores of other religious leaders in War Training and War Service, in compiling this valuable volume of revealing data. The book focuses the attention on the reactions of the fighting men to the problems and experiences of Army and Navy life, in the light of their religious concern.

The book presents interesting personal experiences of men of the Protestant, Catholic, and Jewish faiths. These narratives not only offer invaluable illustrative material for religious workers; but parents and others who have loved ones on the battle front will find the experiences revealing, comforting, and helpful.

The book is forceful evidence of the old saying, "War is hell, but a soldier does not need to be a devil."

This interesting new book should find its way into thousands of ministers' libraries and into thousands of War Service homes.—*R. C. Helfenstein.*

YOUR PROBLEM: CAN IT BE SOLVED?

By Dwight J. Bradley. Macmillan. 213 pp. \$2.00.

Each individual is his own biggest problem. That is the premise upon which this book is written. Through the eyes of this minister, lecturer, counsellor and author every man and woman comes to see his own personality in a new light. It is a little book that will make the reader take courage and set about attacking his doubts and fears in a new dawn of courage.

The encouraging thing about the book, and it strikes the reader before he has finished the first chapter, is the note of positivism that declares that there are victorious possibilities in life which may be grasped by those who will.

This is not a book of emotional panaceas. It is not a surface-scratching manual of "inspiration." It is a down-to-earth grappling with the complexities of life that cause tired eyes and lined faces. In the manner of the scientific approach, this book tells you how to go about problem solving; how to recognize your own particular need—the diagnosis, as it were; and the method of treatment.

All who find that "life is too much with us" will welcome the opportunity to open the cover of Dr. Bradley's book and read.—*Paul D. Leedy.*

TARBELL'S TEACHER'S GUIDE

By Dr. Martha Tarbell. Fleming H. Revell Co.

Tarbell's Teacher's Guide is one of the old reliables. The 1945 edition maintains the same high standard of the past editions. It has lost none of its timely helpfulness.

This is a useful source-book on the International Sunday School lessons, teachers of all denominations can profitably use. It is dependable, practical and scholarly.

In the Teacher's Guide, each lesson is given a two-fold treatment; for young people and adults, and intermediates and seniors.

The general divisions in the presentation of each lesson are: explanation of the text with comments, life from oriental life, historical and geographical background, and application with illustrations.

The Sunday School, which is the chief education agency of the Church, is indebted to Dr. Tarbell, for this splendid contribution to its work.—*Ray R. Fisher.*

ONE MAN'S RELIGION

By Frederick K. Stamm. Revell. 151 pp. No price given.

Loyalty to God and His good purpose, a faith that issues in fruits of righteousness, is basic to the religion of the minister of the First Congregational Church, Chicago, as indicated by this collection of sixteen sermons and addresses, four of which concern themselves with various aspects of faith. All the discourses are excellent examples of the topical sermon; noteworthy are those on conscience, reason, memory and imagination. Deeply impressing are the closing paragraphs of the address entitled "The Responsibility of Memory," which closes with this memorable sentence: "All the goodness of God was not shown the world to be forgotten, but to be remembered, and be found to produce a brave trust that a God who once brightened your lot with smiles will still lift His countenance upon you and never suffer you to be overwhelmed in darkness."—*Paul R. Kirts.*

OF THE IMITATION OF CHRIST

By Winifred Kirkland. John Knox Press. 43 pp. \$1.35 - \$3.00 per dozen.

In the Fifteenth Century, Thomas à Kempis, of quiet leisure, wrote "The Imitation of Christ" which has been a classic in religious literature. Miss Kirkland brings it up to date. She writes of imitating Christ today.

In the Fifteenth Century the ideal was to withdraw from the world to meditate and pray. Today we recognize that to imitate Christ we must identify ourselves with the suffering, needs, burdens of the world and lead bewildered men to the light. Thomas à Kempis thought the soul could grow like him only in solitude and withdrawal. The author of this little volume realizes that men can grow Christ-like only in the world helping to build a new Heaven and new earth. She would have men share his joy, his imagination, his prayer life, his understanding of his Father and his understanding of age.—*G. F. Bannister.*

THE TALE OF THE WIDOWS' SONS

By Robert Harris Gearhart, Jr. The Muhlenberg Press. \$1.00.

This is a well written story based on Hyram of Babel, the widow's son, who was the architect for Solomon's temple and his supposed descendants. It begins with Hyram's father who was seeking the one true God and his truth, and who was sacrificed to Moloch for his apparent heretical tendencies; and ends with the son of the widow of Nain who found the Christ and the eternal Truth. Through the story is woven the evils of racial and religious bigotry, hatred and exclusiveness, culminating in the eternal Light of the Christ.

The book will appeal to many people. It will especially appeal to members of the Masonic fraternity since Hyram of Babel occupies such a prominent place in Masonic ritual.—*W. R. Siegart.*

TIME OF THE SINGING OF BIRDS

By Grace Livingston Hill. J. B. Lippincott Co. \$2.00.

The title of this novel is taken from Canticles 2:14. The author has written 74 books, a large number, many of which have had popular appeal. She writes fiction with a religious tone, which is something greatly to be desired.

This book is the story of a soldier who was invalided home. It deals with the problems of readjustment after his choosing of a Christian woman to be his wife. Through the story his old playmates and acquaintances appear. One sees the effect of the war upon them. To help him are his old nurse and the last letter written by his mother before her death while he was

with the army. Over all one realizes the effect the Christian training he has received, and the depth and value of the Christian faith. This is no mere fiction, well written, and worth a place in any home.—W. R. Siegert.

PREACHER'S VOICE

William C. Craig M.A. and Ralph R. Sokolowsky, D. Wartburg Press. 132 pp. \$2.00.

There is a book which every preacher can read with profit because, as the two authors explain, "When thought is to be expressed concerns the soul-saving, captive 'good-news' of God, it places great responsibility upon the speaker." "The aim of this book is to offer concrete suggestion concerning the voice to be preparing for the ministry as well as those in active ministry."

Though technical, the explanations of the mechanics of the voice can be understood easily by the layman. Diagrams, photographs and drawings make the text intelligible for any adult reader. The reader is impressed with the importance of the voice. Common faults in speech are pointed out, and ways and means of overcoming them are explained.

William C. Craig is professor of Speech in the College of Wooster and Ralph R. Sokolowsky, until recent demise, was Speech and Voice Pathologist at Capital University. These speech experts have an important message for all public speakers.—J. J. Fisher.

THE FALL OF CHRISTIANITY

A Study of Christianity, the State, and War. By G. J. Heering. Translated from the Dutch by J. W. Thompson. With a foreword by E. Stanley Jones. New York: Fellowship Publications, 1943 (1928). 243 pp. In the foreword Dr. Jones says: "The time has come for Christianity to disentangle itself from imperialism and war. . . . This book will help. . . . It shows how deeply Christianity is committed to another way of life, incompatible with war" (VII). Stating that few subjects does the Bible offer such divergent irreconcilable views as on war" (1), and declaring "With regard to the problem of war, two highways thought run through the Old Testament, the one infinitely nationalistic and war-loving, the other reach- away far higher to a temper of spirit that makes for the Gospel" (2), the author holds that the Christians of the early Church consistently opposed war and refused to fight. With the "conversion" of Constantine, however, a change took place, so that "The *Res. Christi* put themselves at the disposal of the emperor. The soldier of Christ became *ipso facto* a soldier of Caesar" (34).

This "radical change" Heering regards as nothing more than a "disastrous fall, as a fall into a condition of primitive Christianity would not have hesitated to call a condition of sin" (35). The Church became committed to this new ethic and banished the old ethic to the cloister. Thus Pope Leo I declared after the middle of the fifth century that "military service may be blameless" (39).

The second chapter contains an analysis of the views of the early Christian and Catholic, Lutheran, and Calvinist theses of Christianity and the State, leading to an examination of the State that compromised the Church and tempered her ethical voice.

In the third chapter we have a discussion of the State and War, with summaries of the doctrines of Machiavelli, Hegel, Fichte, and Kant. The author states: "Hegel laid the metaphysical basis, and Fichte the ethical, for nineteenth-century state absolutism," a state absolutism which set aside ethical reserves and principles (118). The growth of a war philosophy led to

(Continued on page 304)

CRUSADE for FREEDOM

Spiritual Mobilization is a crusade for freedom. It is a constructive movement which believes that freedom cannot be taken for granted but can be regained, post-war, through concerted effort.

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Mid-Week Suggestions

I. Yesterday's Footprints

Organ: "Idyllee"—Caley.

Invocation: Psalm 17:1-2.

Hymn: "Father, in Thy Mysterious Presence . . ."—Henley 11 10 11 10.

Psalm 40: Responsively.

Hymn: "This is My Father's World"—*Terra Beata S.M.D.*

Scripture: Ex. 20:12. Deut. 28:1-68. Ex. 32:31-34. Psalm 49. (*These Scripture readings may be assigned to various members, and hymns may be sung between readings, or instrumental music may be appropriate.*)

Hymn: "All as God Wills, . . ."—*St. Leonard C.M.D.*

Meditation: Psalm 19:1-2; 20:1. (*Exhibit large calendar leaves, where every one can see them, from the first month of 1945, through the month of June, and indicate the number of days of this year we have had to carry out the will of God.*) How do the passing days speak to us? How do the passing days impress their coming and going upon the human heart? The days speak to us, they tell us of their coming long in advance, and give joy with their promise of opportunity for doing God's will, they bring comfort in their promise of time to undo neglect, wrong, and indifference.

Days speak to us of accomplishments of the human heart in forgiveness, generosity, sympathetic understanding of the needs of others, but most important is their promise of our spiritual progress toward the plan God has for us. We know how many days this year, as shown by our calendars, will have; we know (point to each month and give the number of days in each) how many days have left their accounting on the books of time in this precious year; we know what that accounting is for each of us. Are the footprints of those days away from God? or are they toward God? We know in our nightwatches that this year has brought priceless and perishable gifts with each dawning day; each crowned with life, hope and opportunity to link our lives more firmly to Life Eternal in Jesus Christ, our Lord and Saviour.

Hymn: "Thy Way, not Mine, O Lord"—*Baxter 6 6 6 6 D.*

Prayer.

Hymn: "Lead Us, O Father, in the Paths"—*Longwood 10 10 10 10.*

Benediction.

Organ: "March of the Israelites"—Costa.

II. Tomorrow's Promise

Organ: "O Rest in the Lord"—*Mendelssohn.*

Invocation: Psalm 123:1-2.

Hymn: "When Morning Guilds the Skies"—*Laudes Domini 6 6 6 6 6 6.*

Psalm 124: Followed by 121, responsively.

Hymn: "Thy Word is Like a Garden, Lord"—*Forest Green C.M.D.*

Scripture: Isaiah 52:1-15. Matt. 6:19-34. Prov. 16:1-10.

Hymn: "Holy Spirit, Truth Divine"—*Mercy 7 7 7 7.*

Meditation: We had Yesterday, we have Today, we hope for Tomorrow! Yesterday says to us, bring the gift of forgetfulness, so you may build the present as if on a new foundation, with new materials, fashioned out of new hope! Today says to us, "I bring man the gift of opportunity. Man lives with me, all the joy and sorrow that he has is my gift. In my presence he plans and decides every question; even when he looks backward to yesterday, or forward to tomorrow, I am the eyes through which he sees. With me he can be at peace, while he labours."

Tomorrow waits in the shadows of today, and whispers, "I bring hope to the human heart, which makes it possible to forget yesterday's failures and hardships, its woes, debts, and defeats; hope, which makes it possible for man to do the best he can today, or to finish what is started today. He knows that I am near, so he is content to carry on, and await my coming. He sees in today's sunset the promise of another sunrise; his eyes on the horizon bring him a vision of the boundary of my world. I am Tomorrow, new, untried, pure, chaste, a promise of a better day. (Speaker, use San Francisco conference as illustration of man's longing for accomplishment in tomorrow.)

Hymn: "Lamp of Our Feet, . . ."—*Lambeth C.M.*

Prayer: (Especially for guidance in our tomorrows to know the will of God, and for strength and wisdom to follow God's guidance rather than to deny it.)

Hymn: "Holy Father, Thou Hast Given . . ."—*St. Athanasius 7 7 7 7 7 7.*

Benediction.

Organ: "Hymn of Triumph"—Harris.

III. The Kingdom of God

Organ: "Prelude"—Demarest.

Invocation: Psalm 34:1-3.

Hymn: "Lord of the Strong, . . ."—*Chrysostom 8 8 8 8 8 8.*

Psalm 31: Responsively.

Hymn: "Dear Lord, Who Sought at Day of Day"—*Stirewalt L.M.*

Scripture: Luke 10:1-37. Matt. 10:7-41.

Hymn: "Hosanna to the Living Lord"—*Hosanna L.M.*

Meditation: In Luke 17:21 we read, ". . . behold, the kingdom of God is within you." Another translation this is given as ". . . the kingdom of God is among you." Which is correct? Jesus probably used both, for both are profoundly true. If the Kingdom of God is stamped into the constitution of our own beings, it is also stamped into our relationships with one another. There is a way to get along with ourselves; there is a way

et along with others; that is God's way. If we
any other way, our relations break down.
ry to get along with your family by dominating
rest! Result? Revolt, unhappiness for all. Do
break the law? No, we merely break ourselves
n this universal law, written into the constitution
human relationships. Jesus says, "Thou shalt
thy neighbor as thyself." We need not obey
law, but if we don't, we suffer the consequence
rouble with our neighbor. No, we don't get
of him; he is there as a problem and a pain. It
forced option, like eating; we don't have to
we can starve to death. The Kingdom of God
within us; The Kingdom of God is among us.
Alfred Adler, the originator of the phrase,
eriority complex" attributed all human failure
nability to grasp the fact that "it is more blessed
give than to receive." Why does life break
n, if we do not obey the universal law written
our constitution of getting along with others?
reaks down, because we break ourselves on that
in disobeying it.—Dr. Jones, Dundee News-
er, Omaha, Nebr.

Hymn: "O Lord and Master of Us All"—
Agnes C.M.

Prayer: Our Heavenly Father, help us to
understand that Thou art Father to Thy family.
ou hast made us so that we cannot get along
h ourselves, unless we first get along with
ers in the family. Help us to understand
t we must live by love, or we shall live by
s. Help us, our Father, to live by love.—
Jones.

Hymn: "There's a Light Upon the Moun-
t"—Mt. Holyoke 8 7 8 7 D.

Benediction.

Organ: "March Romaine"—Gounod.

Balance Sheets in Life

Organ: "Invocation"—Herold.

Invocation: Psalm 136: 1-2.

Hymn: "The Lord is Come!"—
Wm. L.M.D.

Psalm 139: Responsively.

Hymn: "Lead Us, Heavenly Father, Lead
Us"—Tantum Ergo 8 7 8 7 8 7.

Scripture: Psalm 14:1-7. Job 38. John 14:
1. Isaiah 8:19-20.

Hymn: "He Liveth Long Who Liveth Well"
—Wm. L.M.

Meditation: Out of nothing, nothing comes!
It is a universal law, and nothing intelligent can
come forth from the non-intelligent. All about us
intelligence, in the sky, on the earth, in you, in
me. Could that come out of nothing? If so, that
is a miracle; nature brought forth something out
of nothing, something that is not there. We have
a purpose in life, we choose; can such purpose come
out of a non-purposeful universe? Someone puts
it this way: "Do we see the inkpot determine to write a
word? Do the stones decide to come together
to form a Cathedral?" If one does not believe in
a purpose in life, issuing from God, then one must
believe in miracles, the very thing the non-believer
denies in the believer.
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a firm belief in God. Our balance sheets mean



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something. A professor of electrical engineering says, "If anyone could prove to me scientifically that the faith I have found is not true, I would still have to believe it, for the universe wouldn't make sense without it." Right, the universe does not make sense without God; man's yearning toward the ideal does not make sense without God!

Hymn: "Take My Life and Let It Be Consecrated"—*Ellingham* 7 7 7 7.

Prayer and Benediction.

Organ: "Allegro Pomposo"—*Galbraith*.

Books

(Continued from page 301)

such statements as: "Every scrap of worth which the individual has, and all his spiritual reality he possesses through the State alone" (104), and "State, Fatherland and War are irreplacable and may therefore demand their sacrifices" (120).

In the chapter, *Morality and War*, the author concludes that war causes the State to fail in the fulfillment of its duties; that it has become intolerable to the moral sense of many Christians, and that the attempts to justify war cannot stand their ground in the face of moral rational judgments (177).

The concluding chapter, *The Task of Christianity Today*, is a stirring challenge to the Christians of this day to be more aggressive and articulate in the cause of anti-militarism. "How one longs that Christianity would win back her old faith and her old high spirit! Her old faith, whereby she would say: We must go God's ways, fearing not the Cross, and the future we must leave to Him. The old high spirit which would give will and power to the Church to hold the State at arm's length and say: I only recognize you if you remain a just state and plainly renounce all war" (211).

This book deals with a subject that must be of interest to every Christian at this very time. It has been written by one who is vitally interested in the subject, and gives evidence of wide reading, scholarship, and earnestness. The book is well documented, and contains a splendid index.—*Victor E. Beck*.

New Eyes for Invisibles

This is the title of a volume by Rufus M. Jones, author of "The Inner Life." This volume has 185 pages of suggestions for any minister who wants suggestions on Spiritual Life sermons. The book was published by Macmillan earlier this year, and may be had for \$2.00. Perhaps your library has one for examination, if you must *look* before you buy.

Postwar Discussion Material

Designed for leaders, teachers, librarians and others interested in postwar questions in planning programs, the *Postwar Information Bulletin* may be secured at \$1.00 a year, 12 monthly issues, by addressing subscription to 8 West 40th Street, N. Y. 18, N. Y.

Rural Church

(Continued from page 275)

Sunday School should give more attention vocational guidance for rural youth.

16. The rural Church should give consideration to recreational needs of rural youth.

17. Candidates for the ministry with aptitude for rural work should be encouraged to make a career of a rural ministry.

18. Adequate financial support should be provided for the rural pastors.

19. The Christian Church, in its plan for rural Church work, should consider the advisability of establishing a directing committee to help rehabilitate families in Christian rural communities.

The chief points upon which there is deep conviction and widespread agreement:

1. The rural Church is of utmost importance, and because it has been declining, there is a real rural Church problem. This applies to village Churches and even more so to open country Churches.

2. The crux of the problem centers in adapting the program of the Church to a new economic and social environment.

3. The key to the situation is the rural pastor.

4. It must be the concern of the Church to encourage qualified men to prepare themselves for a rural ministry as a life calling and then to give such men comprehensive specialized training for this ministry in both college and seminary.

5. In working out a program and technique for the rural Church, constructive rural organizations and agencies in the secular field should not be ignored.

6. The rural Church has a mission problem which demands that it become community conscious rather than constituency conscious.

7. The rural Church has an opportunity and obligation to bring the Gospel to bear upon the phases of rural life. This will demand more attention to the social and economic life of the community. If this is done, the rural Church will remain the strongest influence in the community.

8. The Religious press can make a contribution to effective work in the rural Church by publishing information concerning rural Church activities and by outlining and urging specific measures to aid the rural Church in the discharge of its important ministry.

News Bureau, National Lutheran Council.

What goes on in the mind and heart comes forth in our daily living.

ire
ntinued from page 270)

When you go to the "ready rooms" of the ts and gunners and radiomen you find your it being fed by unarticulated sermons as look into the faces of those young men and . Their thumbs are up, always up. You uplifted with the sense of being in the ence, and almost vicariously a part of, h's everlasting glorious abandonment to ger and death, that others more cautious, or able, might inherit the things they count th dying for. And from the nature of the on, you have some idea as you bid them -speed, about how many will go out and not come back.

There is more of this ministry in the Sick with the sick and the hurt and the dying. th is usual, not rare. Even, after a while, gain something of the feeling in the ence of death which you might or might gain in the pastorate when you would e become an old pastor. You learn to be at , as a pastor should, in talking with a who knows he is dying. And being at you speak more naturally of the things eeds and wants to hear, the infinite mercies God, the everlasting life in Christ.

There's more to it than all that I've spoken . There is a lot of sheer boredom and a of fun. There is any amount of profanity obscenity so that sometimes hearing you 't hear it. There is good fellowship and e are personified irritants. There is much and ugly sin. Some of it may infect you. re is much pure fineness and clean good- which is also contagious. There is fear courage and work and weariness. There a lot of tiredness and there is some rest, "out there" a sort of restless rest. And re is sweat, wet sweat, sticky sweat, every d and odor of sweat but always sweat. We ted sweating early in 1943 just before we to Panama. I stopped sweating on August 1944, about half way between the Hawaiian nds and San Francisco.

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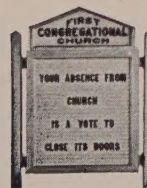
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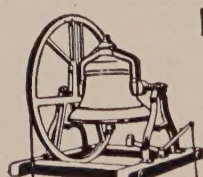
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Here are a few lines from a letter received by a friend in Danville, Ill., from one of the boys of that city. He was writing from Saipap. The letter in a way typifies the sort of real religion has become in the lives of so many men who have passed and are passing through some of the worst hell of the war.

"You know 'Deb' a fellow sure turns God; I know that without His help on the last operation I wouldn't of had made. Ordinarily, I would have said I was 'lucky'. But no, 'Deb' it wasn't luck, I know.

"No matter how brave you are, you always get scared, sooner or later. Believe me, even one does, I know. It's great comfort to know you can turn to Him. The ones who more generally share your troubles are a long way from you, and without Him to turn to for advice and comfort, well, it just wouldn't work. We are never too old to learn, are we 'Deb'?

The ministry is immune from compulsion. I believe rightly so. But there are more than enough qualified ministers who are not in the Service to meet even this emergency need.

This is the statement of the need, and the plea for you to answer, and fill the need.

The Saturday Evening Post on a cover of recent issued quoted a statement by Benjamin Franklin written in 1777. It seems to be peculiarly appropriate to the Christian Minister relative to the opportunity offered to him to take his place along-side the millions of men fighting for him, and among other things for the religious heritage of our land.

"... our Cause is the Cause of all Mankind ... 'Tis a glorious task assigned us by Providence; which has, I trust, given us Spirit and Virtue equal to it, and will at last crown it with Success."

God grant that we be proved equal, and worthy in this "glorious task assigned us."

The Future?

(Continued from page 268)

of religion is a desperately needed source of inspiration, comfort and strength.

I plead not for a modification of form for its subordination to the spirit; not for abolishing of ordinance and sacrament but their voluntary rather than obligatory observance.

As we face, then, the world's need of spiritual leadership, that humanity may be brought into vital, daily relationship with living God, and that all the forces of a righteousness may be united in an eternal war against the forces of evil, we ask again the question: "What of the future of the Christian?"

rch?" This is the answer which I give
 the various divisions of the church as it
 organized today catch the vision, have the
 dth, the tolerance, the courage, and, set-
 aside all nonessentials, all barriers, will
 d upon the bedrock principles of God's
 and Christ's living spirit, "not satisfied,"
 Donald Hankey has said, "until the church
 he church of all good men and women,
 l all good thoughts and deeds are laid at
 feet of the Lord of all good life," the
 urch of the Living God will come into be-
 ushering in a new era of Christian unity.
 What an opportunity! What a privilege!
 at a duty! In God's name I ask, does any-
 dare let it pass?

What I have said thus far is the substance
 an address which I made during the first
 rld War. The convictions then expressed
 e only grown upon me with the passing
 rs. I voice them tonight with even greater
 rance as to their timeliness and present
 licability. The bitter lessons taught by
 rld War No. 1 have not saved us from the
 ly greater conflagration of today. Nor has
 church during the past quarter-century put
 house in order and with unity of action
 posed the advancing hordes of the godless.
 Today, as always, humanity craves the sub-
 stance of religion; while churches too often
 emphasize the form. Men have long looked
 the Christian church for religious training
 spiritual inspiration that they may acquire
 the knowledge and the will to make wise
 sions and to take right actions in their
 y lives. Their natural craving for religious
 dance must not be repelled by alphabetical
 of denominational churches and agencies,
 en what they seek is so fundamental, and
 rian differences are so superficial. Rather
 uld they be able to get in any Christian
 rch, whatever the style of its architecture
 he shade of its belief, the spiritual wisdom
 strength which they need to fit them for
 ctical daily living.

To say that no progress has been made
 ard the resolving of denominational bar-
 rs during this quarter century would be
 ust to various groups which have made
 nest efforts along those lines and definite
 ance. But to say that any broadly con-
 ed, concerted movement to that end is
 er way, which is generally participated in,
 uld be equally untrue.

oward religious cooperation more progress
 been made, although too slowly and too
 e. The movement in the interest of which
 are gathered here tonight gives promise of



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significant possibilities in cooperation. Six interdenominational groups representing Protestant interests in Greater New York have come together in the Protestant Council of the City of New York to confer together, to plan together, to finance their needs together, and let us hope increasingly work together. The relationship is as yet only partially developed. There are many questions to be worked out. How successful and effective the organization may become, time only will tell. But granting its weaknesses and imperfections, like the Dum-

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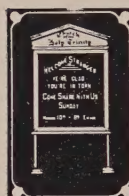
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barton Oaks conference in the political field it is a start in the right direction. It is an important experiment in religious and welfare cooperation on a significant scale. It deserves the generous and wholehearted support of those interested in Protestant Christian cooperation in this great city.

Its president, like his father and grandfather before him, has long been a leader in worthy movements for the betterment of his fellow men and has their confidence and esteem to the fullest measure. Its general secretary is one of God's noblemen; a man with whom I have worked intimately for a quarter of a century who is as wise as a serpent, as harmless as a dove, as brave as a lion, and who, above all, loves his fellow-men.

Under the leadership of these men and their associates, and with the staunch and loyal backing of those here tonight, and countless others whom they represent, this adventure launched in the greatest city in the world may well usher in a new era of religious cooperation.

On Feb. 3, 1943, the cargo transport *Dorchester* was torpedoed at 1:15 A. M. and sank within twenty-five minutes in iceberg waters ninety miles from Greenland. As the ship went down, four chaplains—one a Catholic, one a Jew, two Protestants—were on the deck encouraging the men and passing out life belts. When there were no life belts left they took off their own and gave them away. These chaplains were last seen standing arm in arm praying.

As they went to their death, united in the service of their common Lord, so let us, their living members of the great religious faith they represent, go forward, shoulder to shoulder, as a united army, fighting evil, establishing righteousness, brothers in service, sons of the one God and Father of us all!

THE LIQUOR BAR

A bar to heaven, a door to hell,
Whoever named it named it well.
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to sorrow, sin and shame.
A bar to hope, a bar to prayer
A door to darkness and despair.
A bar to useful, righteous life;
A door to brawling, senseless strife.
A bar to all that's true and brave,
A door to every drunkard's grave,
A bar to joys that home imparts
A door to tears and broken hearts
A bar to heaven, a door to hell—
Whoever named it, named it well.

—Unidentified.